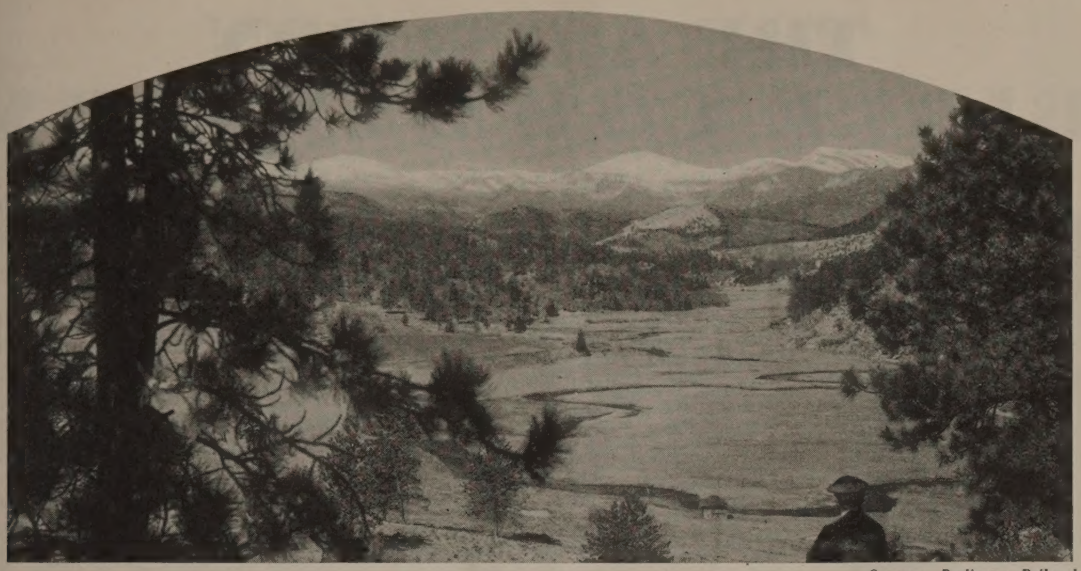

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"I Will Lift Up Mine Eyes Unto the Hills"

International Journal of Religious Education

Official Publication of

The International Council of Religious Education

Hugh S. Magill, *General Secretary*

July, 1932 CONTENTS Vol. VIII, No. 11

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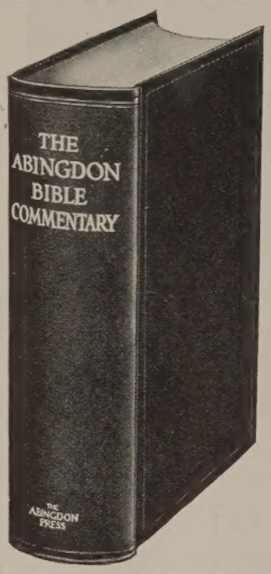

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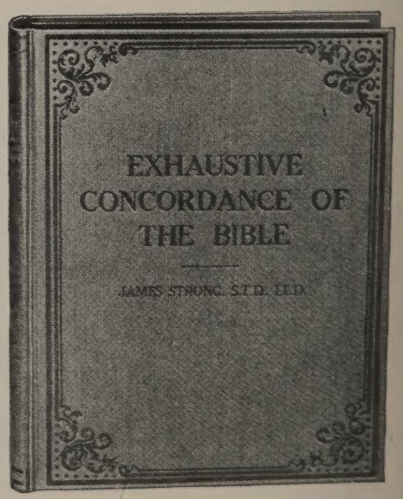

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EDITORIAL

The Journal This Month

THIS month's issue of the *Journal* will reach our readers late in June. Vacation talk will be in the air. Camps and summer schools will be on the program for many. The work of the church school will be taken, or change, or be abandoned for two months.

But beyond these changes will lie September and the fall and winter program and another year. This issue gives an especial place to the educationally-minded church. It contains stimulating reports of what others have done and sets forth the reasons and principles that underlie such an idea.

An educationally-minded church does not just happen. It comes to pass because someone, perhaps just some *one*, thought and dreamed and planned ahead.

Therefore, let this number go into the vacation traveling bag, or be a well-read companion during the summer days, or be taken to the summer school or the workers' conference where it can be discussed with others.

Of Two Methods—Which?

"GIVE me a new generation of children, fresh from their mothers' breasts; let me take them to a happy garden, where they shall be free from all the evil heritage and the customs of the old bad years; and I will show you what a beautiful world I can make."

These words are from Plato. They present his idea as to making a better world than the one around him. He believed that it could be brought into existence. He declined to seek refuge from the facts of life in the coward's castle of "You-can-never-change-human-nature," or of "These-things-have-always-been-and-they-will-always-be." He sought to *reform* the world while *forming* it.

And yet, if the mothers of Athens had taken Plato at his word and suddenly populated his house and grounds with all their infants-in-arms, the intrepid old thinker would soon have discovered, to his distraction, that it is much easier to make a beautiful world in a book than in the nursery! He could never take a whole generation of children, unspoiled, into "a happy garden." He could not interfere with the ordinary affairs of life to that extent. Even if he could, would he be certain not to carry into that garden with the children some of the "evil heritage and the customs of the old bad years"? Would we?

There was another, later than Plato, who also dreamed of a better world. He too faced the effect upon himself and upon his followers of "the evil heritage—of the old bad years." He offered this prayer, "I pray not that Thou shouldst take them out of the world, but that Thou shouldst keep them from the evil."

We recognize that in the long run the improvement of the individual and of society must go along together. But even when we have done much to improve society, Plato's hope for "a happy garden" is largely a hopeless dream. We will never have a human society that will not lag behind the best individuals in it. Personal ideals will always buffet something in the outside world.

The religious educator is definitely committed to the faith and method that are revealed in the utterance of Jesus. He deals with "a new generation of children, fresh from their mothers' breasts," children who must grow up, not in some happy garden, but in the everyday world. It is his task, as parent or teacher, to surround that growing life with such influences that out of it there will be forged the material of "a beautiful world."

Every person who ever lived a high and noble life did so because he lived in the "happy garden" of his own pure thoughts and lofty ideals. He was protected by inner resources that kept him from surrendering to the evil influences of the world. He had the inner resources of his own well-buttressed purpose, of his secret but unshamed intentions, of his unflinching "good will," of his pure desires, of his worthy motives, of his own habit of acting rightly under any circumstances, and of his abiding consciousness of God. His habitual thought and action, his customary decisions were all pre-empted in his soul in favor of the good life. He learned the moral value of thinking upon "whatever is true, whatever is worthy, whatever is just, whatever is pure, whatever is attractive, whatever is high-toned, all excellence, all merit."

The Christian educator is the one who helps to create these qualities in the soul and to rib human character in such fashion that no evil force can overthrow it.

"After All, Bill—"

ON A cold night a church leader of boys beat his way up street against a head wind. It was late and he was homeward bound. Just before turning a corner he saw straight in front the face of a sixteen-year-old boy. The countenance was alive with serious thought. Every feature seemed to quiver. Something tremendous, that leader knew, was going on beneath. It all seemed to be caused by a conversation being carried on between the boy and a man whose back was to the observer. Evidently he was touching some fundamental passion in this young life. A thought of the great city with its allurements came to the passer-by. He wondered if this lad was facing as many do, under the leadership of their elders, an invitation to plunge in and "see the town."

As he turned the corner there came to him a stray sentence snatched up from the middle of the longer conversation. "After all, Bill," the unknown man was saying, "if you want a really big work in the world, there is nothing like the ministry. Better think. . . . " That was all. The eavesdropper passed on.

Without flourish or formality, on a prosaic corner, buffetted by the wind, a man brought the influence of his years of consecrated leadership to bear upon the imminent decision of one of his boys. That was all. But it was a symbol of the devoted work of many thousands of Sunday school leaders in Christian character-building.

What is the Program of Christian Education?

THE program of Christian education consists of all those activities and processes which, under intelligent direction, enable persons to become increasingly Christlike and to work together in achieving a Christian world. There are better ways and poorer ways of directing these processes. The program is more effective in the cases of some persons and groups because the better ways predominate, while the program is ineffective where the poorer ways of guiding it are in use. It is the privilege and duty of the Christian leader to be continually seeking to replace the poorer ways by the better ways in his own work.

These better ways of carrying on the process of Christian education are based upon certain God-given laws. These laws governing the successful operation of the program of Christian education are not written in the constitutions of religious organizations. They are divinely written in the very constitution of human nature itself. They are the laws of learning, of spiritual development, of becoming increasingly Christlike. There is not one law for the Sunday school class, another for the church service, and yet another for the young people's society. Therefore, these agencies cannot perform their best service to growing persons through separate programs, each a law unto itself. They share in the administration of one program, which is directed toward one spiritual goal, and is governed by one law of religious development. The trend toward closely relating these agencies, or unifying them entirely as "the church," is, therefore, a wholesome and timely recognition that Christian education constitutes not many programs but one program.

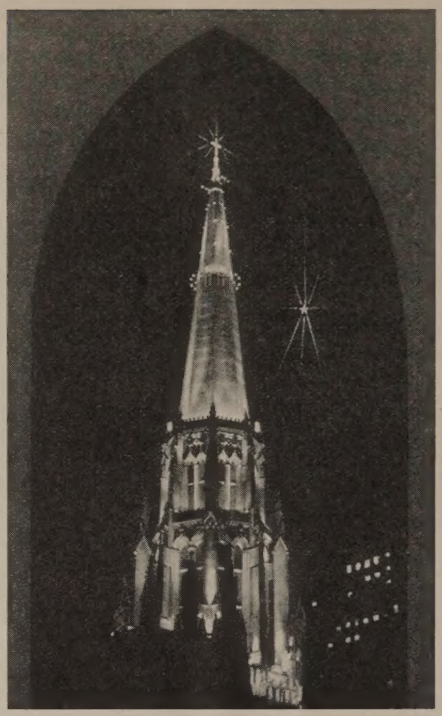
Furthermore, there is not one law for the Presbyterians, another for the Methodists, and yet others for those who bear the many other denominational labels. Nor is there one law of Christian growth for the denomination and another for interdenominational agencies such as councils. It is misleading, therefore, to speak of the "denominational program" and the "council program." There is but one program, the program of Christian education.

Certain activities or processes of this one program may best be supervised through denominational channels. But no denomination has a monopoly on the program of Christian education. No denomination can incorporate under its own exclusive administration all those ranges of activity and fellowship which are essential to the program of Christian education. Certain important activities in the program, such as those relating to community life as a whole, necessarily lie outside the exclusive administration of any single agency which is less than community wide in scope and personnel. Certain activities or processes in the program of Christian education can, therefore, best be administered by a council representing all the Christian forces. There are many activities in the program which may be administered equally well denominationally or interdenominationally; the plan to be followed in any case to be determined by the mutual agreement of the agencies involved, in the light of the most effective service to the largest number.

The task of Christian education is great enough and difficult enough to need and to use the resources of every agency which can be enlisted. As long as each agency recognizes that the program as seen from the viewpoint of growing life must be one program, and that it necessarily shares with other agencies in the administration of this program, that agency has a service to perform. As soon, however, as any agency begins to use its administrative contact with the program as a means of self-perpetuation; as soon as it begins to use persons for institutional ends, it tends to lessen the emphasis on spiritual purposes to be accomplished which should always be the controlling motive.

The confusion which results from identifying some one agency with the program of Christian education is evident when we consider how frequently such phrases as these are used by Christian leaders with a sense of playing certain programs over against one another: "the Sunday school program," "the church program," "the young people's society program," "the program of our denomination," "the council program," "your program," "our program." The difficulty in identifying the program of Christian education with some one agency is the tendency of that agency to expand its activities into phases of the program which could better be provided or perhaps are already provided by some other agency.

Every such expansion is undoubtedly occasioned by unmet needs, but it is not long before the motives of institutional growth and self-perpetuation begin to endanger disinterested service to persons. If the attention



SPIRES

How beautiful, how beautiful are spires:
Black in the rain, red in the sunset fires,
Silvered with moonlight, tipped by a single star—
How very, very beautiful they are!

It matters not what faith has lifted high
These symbols of man's longing for the sky;
It matters not the creed, nor what the name
That raised them up, their beauty is the same,
Whether they reach their way with quiet grace
Up to the blue above some leafy place,
Or pierce the city's snarl of bricks and wires—
Nothing is more beautiful than spires.

These are man's emblems, lifting from the sod,
To climb their straight and certain way to God.

— GRACE NOLL CROWELL

l efforts of Christian leaders were consistently devoted t he program of activities through which Christlike per- ality develops, with the self-perpetuation and inter- s of administrative agencies in a clearly secondary ce, the program of Christian education would be great- increased in effectiveness, and the share of every agency administering this program would give it an undisputed ce of service. The program is the thing, and the pro- m is one. Let each agency relate itself to others in administration of this program, whether in the church, community, or the field at large, so that the needs of owing life will determine its activities.

The Church and Christian Education

AS WE consider the development of an educationally-minded church, there are certain very basic issues to be faced.

The first is, what is the purpose of Christian education? The purpose of Christian education may be summed up a two-fold statement: (a) to foster the growth of ristian character and personality, and (b) to improve e social order. Christian education is concerned with dividuals and with continuous growth. It becomes pro- etic as it foresees and seeks to develop a Christian hu- an society.

The first aspect of this two-fold objective has grown t of an increased understanding of the God-given laws which growth takes place. Christian character and rsonality develop as growing persons actually partici- te in "the unfinished tasks of the Kingdom." The sec- d aspect of this objective results from a conviction that owth of Christian personality in an unchristian social der is exceedingly difficult, if not impossible.

The second is, what is the purpose of the Christian urch?

The purpose of the church, like that of Christian edu- tion, has two inseparable aspects, the first centering in dividuals and the second centering in society. The urch undertakes to help individuals grow in Christian aracter and also to lift the social order to a higher lane. At times the church has placed emphasis more on e one than the other. While there have been numerous ays of expressing the church's purpose, the task of the urch today centers in the Kingdom enterprise—the owth of Christian people, and the development of a hristian society.

It is frequently proposed that the business of the church s confined to work with individuals, and that the improve- ent of individuals will result in the improvement of so- iety. On the contrary, others suggest that the church's rst business is to improve the social order and that the mprovement of individuals will then naturally result. The ruth seems to be neither the one nor the other, but a fu- ion of the two, for individuals and society are inseparably ound to each other, and they rise or fall together. Indi- iduals, we know, do not grow in a vacuum; they do not earn principles in an ideal setting and then apply them n actual living; they learn only through living. Also, he evils of society are so deeply rooted and so protected y established ways of doing things that only by the im- act of a united force, such as an aggressive, organized hurch, is there any hope of gaining early results. It is equally evident that a single church or denomination, working in isolation from other Christian forces, falls short of the total impact that must be made upon the total social order in the community, the nation, and the world. Only a united impact can hope to control in any large measure the complex and diverse environment within which the growing life of the church's constituency is developing, overcome the evil forces in our corporate life, and in redeeming society insure growing life a wholesome spiritual environment. Only through the wider Christian fellowship which unites whole communities in the struggle to achieve the Kingdom of God is there the largest Christian hope for both individuals and society.

When the purpose of the church is thus set alongside the purpose of Christian education, it is seen that they are one and the same. On the one hand, the purpose requires that every element of the program of the church be looked upon as a part of the curriculum of Christian education; this must be so since every element has some influence, either negative or positive, upon the growth of Christian character and upon the social order of which the church is a part. Christian education is thus concerned about whatever may influence growing character anywhere and not simply in a few activities in certain rooms at certain hours in the week. On the other hand, every element in the religious educational program of the church, whatever its name, is a part of the church's program, and it is the business of the church to claim it, plan it, organize it, supervise it, and enrich it by all the wealth in its own life.

While there should be no separation between the church and its educational program, it is obvious that too often there has been such a separation. The one has emphasized preaching and worship, and the other teaching and learning. However, their basic purposes, and the principles by which alone those purposes can be accomplished, are identical. If men need the Christian religion, and if the educational process is the best way by which men can achieve such religious experience, then the Christian church and the educational process must increasingly become one and the same. They have the same general purposes. They are committed to the same ideals of life. They share jointly in the Christian heritage. Their lives have been inextricably intertwined. Any controversy in viewpoint or purpose that there has seemed to be between them has been due to superficial thinking or to ill-advised assertion of a one-sided view. Individuals who see mainly only the one or the other may enter into contention, but, underneath, the same currents of life—historical, personal, and social—influence both. The Christian education movement has been fostered and nurtured in the church. Its contributions to Christian living have in turn flowed back into the church's life. These two stand or fall together. The educational movement apart from the church cannot have a "local habitation and a name." The church is shortened and crippled in her outreach to meet the needs of the world apart from what has been her own educational offspring. They can be called by separate names in this paragraph only because of the church's unfortunate habit of seeing them as separate things. A unity of purpose and program is increasingly being recognized today. The church as a whole and its own program of Christian nurture become one when it is seen that their common lines of spiritual lineage are rooted and fused in Him who, as the founder of the *church,* said, "*Go . . . . Teach.*"

Man's Need of the Christian Religion

By P. R. Hayward

MAN has always needed religion. In memorable words the Psalmist phrased the oldest and most enduring need of the soul when he said, "As the hart panteth after the water brooks so panteth my soul after thee, O God." In the words of a recent authority, "Man craves more than a knowledge of himself, of nature, and of organized society. He hungers and he thirsts after righteousness. Knowing his own imperfections, he feels that somewhere there is perfection. The great universe calls to his spirit, and unless he ignorantly or willfully closes his ears, he hears the voice of God. The individual soul reaches out to orient itself in the universe and to find its place of labor and of rest."[1] The Christian religion, at its best, has met this age-old and deep-seated human hunger. Through long experience and amid pressing and varied needs, it has afforded men ready access to abundant living.

Man needs religion *amid the hard experiences of life.* This is in a peculiar sense the case at the present hour. To many the present is a time of special strain. The world has found that the process of recovering from its Great War is bewildering in its difficulty. The old and trusted securities of work, income, investment, law and order, supply and demand, and democratic institutions are increasingly looked upon with uncertainty and distrust. Values and standards long trusted do not now enlist confidence. Many people believe that we stand at the end of one era of which we have known too little and are entering another of which we know nothing. Men's personal insecurities and confusions make them attack each other unjustly, and so bitterness and distrust increase.

Amid these and other dark shadows on the present picture it must be recognized that these conditions are not new. They are old. They belong to all times. The Great War itself was rooted in a century of imperialistic and commercial expansion. The poverty, unemployment, ruined investments, and silent factories of these days are not the first; they are the posterity in a long line of unplanned and unchristian corporate existence. In the boom years of 1927 to 1929, poverty, degradation, and frustrated hopes were still the only portion of multitudes of people, but the soaring price of stocks and the profits of Mr. Wise-guesser claimed the headlines then. Since the beginning of recorded time, millions of humans have been hungry, disinherited, defeated, betrayed.

Through all this, man has needed religion. At his most hard-pressed moments he has needed it, not as a cheap way of avoiding hard reality, but as a source of power by which to master that reality. In religion a stabilizing center, an integrating purpose, and a unifying faith have become meaningful and controlling in his experience.

Man needs religion for *the full self-realization that comes with successful and happy experience.* Life is not all tragedy and struggle. It has its success, its achievement, its exhilarations, and the thrills that come with joyous, creative, and competent experience. Life is at its best when it is fulfilled and not denied, when it rises in power and not when it grovels in defeat. Toward such high moments religion leads, and in them it meets a peculiar need. It affords balance and perspective. It provides a higher and more difficult goal by which to judge one's self. It offers distant and growing tasks to which to harness intrepid and creative personal power.

Man needs religion *in the redemption of the social order.* Man and his social world must rise or fall together. He is a part of it. It is an outreach of him and either binds or releases him. He can never rise and deal effectively with his world until he has a vision and insight by which to shape his course, a motive to summon his interest and devotion, a means of maintaining them, and a source of courage for his long and arduous enterprise. For this task of personal achievement within the society of which he is a part man needs religion.

MAN needs religion *as he adjusts himself to a world of new knowledge and scientific achievement.* For some, man's increasing mastery of his world through science in recent years has opened up new ways of understanding and experiencing the divine; for others those same attainments seem to close the doors. Man has gained new knowledge regarding the laws of his body and his mind, regarding the inconceivable wonder found both in the vastness and in the minuteness of the physical universe, and regarding the forces that share in making him what he is. For some this means that life becomes even more confusing; for others a mechanistic explanation of all things, including man's nature itself, reduces life to such a level as to leave no place for the spiritual values of creative effort, love, courage, and prayer. For a disturbing world such as this man needs some "view of the whole," some way of feeling at home in the total universe if life is to be redeemed from weakness and defeat to "poise, dignity, grandeur," to a faith that overcometh all things. Such it is the unique place of religion to supply.

These religious needs have been uniquely met by the Christian religion when it has been true to the teaching and practice of Jesus, and when it has found its rightful place in the lives and experience of growing persons. At its times of personal and social power it has taken this part in the experience of men. Such is its long-proved capacity and the source of its influence. In proportion as men have believed in and found a personal relation to the God and Father in whom Jesus believed, they have found a sense of security in the universe and a willingness to cooperate with it. In proportion as they have thought and worked their way into an apprehension and practice of what Jesus taught and practiced about the meaning of life, they have found their personal and corporate sins purged away. Individual shortcomings, human slavery, organized and legalized intemperance, and many other evils have been eliminated. Christians believe that poverty, ignorance, and injustice will also some time go. Life has increasingly taken on meaning; it has been given some

(Continued on page 26)

[1]Sixth Year Book of the Department of Superintendence, National Education Association, 1928.

Whither Bound, Christianity?

By Sidney A. Guthrie*

THE Christian Church of today is called to face exceedingly complex problems. They must be met with clear vision, careful thought, and supreme courage. To cope with this situation the church as an educational agency will be obliged to do four very important things. It must do some clear thinking. It must heed the modern demand for reality. It must develop a world outlook. It must become an active and unceasing movement of righteousness.

In February, 1932, a Pastors' Advisory section was organized and added to the seventeen other professional groups now operating in connection with the International Council of Religious Education. It is especially appropriate, therefore, that in this number of the Journal devoted to the educationally minded church, we should have the accompanying article by the first chairman of this new and significant group.

Clear Thinking

The moral and religious issues of life must be squarely faced. There can be no possible gain in ignoring the mistakes of the past or the dangers of the present. Because a doctrine or a creed is hoary with age is no reason for supposing that it can serve the present day. Nor must any idea be accepted merely because it seems new. Because an organization has ministered more or less effectively in a former time is no necessary argument for its continuance. Common sense must be brought to bear upon religion and morals, as well as on politics and science. The time has come for all Christians to think through together both the content and the implications of religion. This must be done clearly and candidly; and all selfishness, prejudice, and narrowness must be sacrificed for the larger good. When Christians are as thoughtful, as open-minded, and as careful as scientists, religion will begin to win a new respect in the modern world. In Bible classes, from the pulpit, in small groups, and in clubs of lay men and women this process must go on. This need for clear thinking is beginning to be recognized by many Christian leaders, and the next decade will undoubtedly witness much progress in this direction.

The Demand for Reality

Religion too often seems to many people unreal, far removed from everyday life. It has been regarded as otherworldly, or artificial, or strained, or dealing with strange and unknown experiences, while the average man craves help and guidance in the temptations and perplexities of commonplace living.

The remedy for this condition lies in getting closer to life as it is. The religion of today must be psychologically sound; that is, it must do no violence to the facts of life or to the experience of men, but minister strength, comfort, joy, and guidance to men and women really in need. The religion of today must also be ethically sure; that is, it must stand against every evil that blights human personality, and must exalt the highest principles of life and thought. The church can ask the financial support of the public only on the basis of ministering something of real value to the community and to the world. Man needs religion more than any other single thing. Consecrated personalities must remove the hindering forces from life that keep man from his rightful heritage; and minister the love and power of the living God to all. Every denominational program, all church activities, and every individual Christian life must be judged and corrected by this demand for reality.

World-Mindedness

The telephone, the telegraph, the radio, the railroad, the automobile, the airplane have brought all parts of the world together into a neighborhood; and the ideas, ideals, customs, cultures, and spiritual values of every people are now the common property of all. All modern problems are world problems. Unemployment, undernourishment, disease, war, spiritual breakdown, belong to no one country exclusively, but seriously occupy the attention of the leaders of all the nations. These new intimacies demand a new type of citizenship; one which unites all peoples together in thought, sympathy, and action as they labor for a better world. Building this attitude is a major task and opportunity of the Christian agencies of our day.

Action

Religious gatherings have been held from time immemorial. At most of these gatherings the delegates have met, listened to addresses, engaged in discussions, experienced high moments of inspiration, drawn up a set of resolutions or findings, adjourned, gone home, and done nothing about it. There are too many important issues pressing for careful study and wise action for this to be our policy any longer. Christian action demands that such things as these be undertaken: Christianizing business and industry; swinging the newly developing nationalism and race consciousness into a growing brotherhood; preserving the Christian family from many disintegrating tendencies; growing the plant of religious values in the soil of secular interests; securing the vital contributions of all races and peoples for the common good; exalting the Christian conception of the worth of human personality; evaluating the Christian conception of God in modern terms; grasping the power of the living Christ in everyday life; establishing the validity and utilizing the strength

(Continued on page 17)

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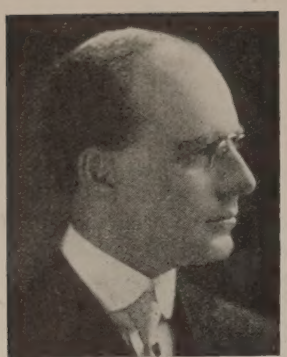

If the church is to have its total program educational, that program must have some central, guiding, and illuminating person. And who should that person be but the pastor?

The Teaching Preacher

By JOHN W. SHACKFORD*

THOSE who are committed to the underlying principles of religious education, I assume, find no difficulty in accepting the statement of the Jerusalem Conference, that in Jesus "the contrast between teaching and preaching, education and evangelism, simply does not exist. His aim is always one and the same, that he may enable men to be so set free from self-regard, so filled with love for God and their fellows that they may themselves enter into the very life of the Eternal."

In the church, however, this contrast has existed. And it has sometimes been so emphasized as greatly to limit the effectiveness of the church. While this contrast has now disappeared in the minds of most students of religious education, the practical problem still remains of bringing into unity and coordinated effectiveness all the forces that center in the local church. For the fact is that the local church, as we find it, including all the institutions and activities that gather more or less closely about it, is not the outcome of any such conception of the relation of teaching and preaching, education and evangelism, as that held by the framers of the Jerusalem Conference statement.

While it is difficult here to make any general statement that will be true in all cases, it is probably not going too far to say that the various forms of life and activity that have their center in the local church have grown up around partial and more or less unrelated—sometimes conflicting—conceptions of the function of the church. Between the altar, the pulpit, the work of the ordained preacher, and the services led by him, on the one hand, and the lay forces and teaching agencies, societies, and activities of the church, on the other, there is often a contrast and a lack of coordination, and, sometimes, of understanding, that is the outgrowth of a long history. It is still possible for many to limit "the church" to the former, and to think of the latter as something other than "the church."

It would carry us too far afield from the purpose of this article to attempt to trace the influence of the past theories held by the church that have resulted in these distinctions. But the effect has been to divide the church against itself with reference to its total task; to disassociate functions that are essentially and vitally one. Little wonder, then, that the lack of integration and coordination in the local church program has long been a matter of common observation and complaint.

Progress in religious education and the better understanding of what is involved in the development of the religious life has undoubtedly led the way to a simpler and more unifying conception of the work of the local church. Increasingly it has become evident that all the ministrations of the church find their essential synthesis in their educational significance, in the assistance they give to persons in an on-going moral and religious experience. In other words, the concept of personal religious growth, of attainment in Christian personality and Christian social living, affords a common viewpoint from which it becomes possible to examine the value and effectiveness of the sermon, and all the elements of "public worship," no less than what goes on in classroom and department and in all the varied activities of the church school.

Because religious education concerns itself with the total life of persons, in and through which religion is a motivating and organizing force, the sermon, the sacraments, and all the forms of congregational worship have an objective in common with what has hitherto been called the church school. They are all agencies of religious education. They are all means of guidance and stimulation in religious growth and development, and their importance must be estimated in terms of their contribution to this end.

The educational conception of the function of the church ought to make for increasing unity and effectiveness in its total program. But our "past is heavy and hindereth" us. The "barnacles" of other voyages still cling to the ecclesiastical mind and to the ecclesiastical ship, and the influence of the contrasts that have so often been made may be expected to continue for a time in most local churches.

This will be true notwithstanding the efforts now being made by some overhead boards and by the International Council of Religious Education to bring about the more complete integration of hitherto unrelated agencies of the local church. Efforts of this kind cannot go much beyond suggesting and encouraging experimentations along certain lines within the church school, and the promotion of those procedures, the effectiveness of which has been demonstrated in practice.

The readjustment must somehow be made in the local church itself. And, when all is said, the local church will not advance very far in rethinking its total task and in reconstructing its program throughout in terms of life processes until there is some influence moving continuously in this direction from within.

It is obvious that the preacher more than any other, is in position to exercise this continuous influence at every point in the life and work of the church. His voice alone can become representative of every angle and manifesta-

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on of the church life. He alone is in position to interret effectively the function of the sermon and of congreational worship, of the sacraments and of the creeds, of evivals, and of church finance from a single viewpoint nd in harmony with the fundamental concepts of Chrisian religious education. And he alone is in position to ake advantage of the opportunities offered by the pulpit o interpret the nature and value of the continuous procsses of the church school. The preacher, more than any ther, has the opportunity, in time, to remove artificial ontrasts and distinctions and help the forces of the local hurch think through and understand the vital oneness hat belongs to the total life and work of the local church.

THIS unique opportunity of the preacher is due not alone to his place in the pulpit, but also to the posiion of leadership accorded him, if he is prepared and villing to assume it, in giving guidance to that part of the hurch activity carried on by the laity.

This does not mean, at least in the larger church with n employed staff, that he is to assume administrative esponsibility, and burden himself with all the duties of he director of religious education, or of a church school uperintendent. Even in the smaller church in which he an scarcely escape administrative responsibility for the ducational program, he should be very much more than n administrator. His is a ministry of interpretation. He must speak for the whole church, make clear the point of view, the approach, the meaning, and motive of the whole. His should be an illuminating, a stimulating, and a unifying influence at every point throughout the whole life and work of the church. An influence that will become a growing, pervasive force, more and more making it possible for representatives of the church to move together because they think and feel together.

Who, for example, has an opportunity comparable to that of the preacher and pastor to interpret the place of the Christian home in making a Christian world? Who else is in so favorable a position as he to stimulate in the minds of thoughtful persons an appreciation of the service the church ought to render to the home and to the community? Who, so much as he, can help the whole church to understand that the battles of the future for the Kingdom of God and for Christian civilization are being won or lost today by what the home and the church together are now doing or failing to do for the young?

Again, no one is in such position of opportunity as is the preacher to give inspiration and direction to the teaching forces of the church. Obviously, the teaching of the pulpit is the most continuous and may, therefore, become the most effective of all the influences specifically provided by the church for giving guidance to the religious thinking of most of the church school teachers.

The example of Jesus in training "The Twelve" has a profound significance to the teaching preacher. He realizes that the preacher, more than any other, is in position to become the interpreter of the Christian religion, of its message and its program, and also of the essential principle of Christian religious education, through the observance of which the Christian objectives are to be realized.

We may as well recognize the fact that without the leadership of a teaching pulpit all of our provisions for training the lay leadership and teachers in the local church will continue to be hopelessly inadequate. So long as the pulpit deals with only fragmentary aspects of the total task of the church and fails to enter into its opportunity to interpret the Christian message and program, and to point out the procedures that are essential if that program is to prevail, so long will the church be without that central guidance that is needed in the religious thinking of the people and in the preparation of a competent lay leadership for the church program of religious education.

The preacher will, of course, not attempt to deal with the technical aspects of education in the pulpit. This will be provided for in the classroom. But his preaching will reveal in its true proportions the significance of the whole process of religious education. He will interpret the Gospel in its wider ranges of application, and he will, at the same time, give perspective and motivation to those who represent the church in all phases of its educational work.

He will help to create that common viewpoint and understanding which is a prerequisite to unity in any organization. The result will be seen in a coordination of thinking and a unity in objective that will tend to dispel unreal distinction between teaching and preaching, Christian education and evangelism, and will make each aspect of the church life and work a reinforcement of every other.

In the foregoing I have been trying to say that the pulpit is, or ought to be, the central teaching agency of the church, radiating its viewpoint into every phase and department of church life. That its failure to see its mission in educational terms will be reflected in confused and conflicting viewpoints in the church program, while its leadership in supplying a synthetic educational approach to all phases of church life and work will provide the most needed influence in bringing about a coordinated and vitally effective local church. All teaching in the church needs to be lifted to its proper level of religious importance, and all preaching must be tested in the light of its teaching significance, its effectiveness in interpreting the Gospel in its relation to the whole of life. The interrelations of the home, the school, the church school, the pulpit, the sacraments, the worship services, the social and recreational provisions of church and community, must be made to appear.

THE greater teaching church of the future awaits the leadership of the teaching preacher. Religious education is today everywhere presenting a challenge to the preacher to assume the leadership of new forces that are available for the work of the local church and to give guidance to these forces in a consistent and united approach to a common task.

This, let it be said, is not to divert the preacher from his preaching, but to give his preaching its full teaching significance, and to relate his preaching to the whole teaching work of the church. It is to recognize him as the spiritual leader of the entire church. It is to insist that a good preacher must be a good teacher; that the preacher cannot fulfill his office as religious leader of the local church unless he is a teaching preacher and an inspirer and interpreter of a teaching church.

Dare We Neglect Adult Religious Education?

By EDWARD P. WESTPHAL*

Christian Education is no piecemeal affair. "If we are to tackle it successfully, we must tackle it in all departments at once." This article shows the place of an adult program in that total.

FOR almost eighteen hundred years the primary emphasis in the church was upon the "oldsters." The church buildings in which many of us are still worshiping indicate that practically the whole program of the church was formerly planned with a view of leading adults into the Christian life. Within the last hundred years leaders have been stressing the importance of a church program for the Christian education of children and young people. This emphasis came as the result of a change in the attitudes and in the actions of certain adults. These men and women became the teachers and leaders of this new movement. Profound changes were wrought in the life and work and even in the architecture of our churches. Church boards secured the services of trained specialists in the field of children's work and young people's work. Significant national and international associations were formed and interdenominational movements made significant contributions.

Unfortunately, these movements and programs have been looked upon as rather secondary and sideline interests—as auxiliary to the "regular work of the church." Consequently, largely under an aggressive lay leadership there grew up a Sunday school movement and a young people's movement which in many cases was *apart from* rather than *a part of* the on-going "program of the church." Those interested in these particular phases of work even now make frequent appeals "to the church" for leaders to carry on the work, sometimes for money and for equipment. Yet, in spite of lack of building facilities, equipment, leadership, and interest remarkable strides have been made in children's and young people's work in many cases without the bulk of the congregation knowing anything about it, "because it doesn't interfere with the regular work of the church."

Today we are being *forced* to enter into a new situation. On the one hand those who have been insisting upon the importance of a vital program for the Christian education of children and young people and who have been so aggressive in building and fostering this movement have practically forced us to think in terms of a *total church program for children and a total church program for young people.* These programs, and the materials provided in connection with them, have increasingly tended to include all the activities in which those in the various age groups might engage which would contribute to developing growing Christian persons. The result is evident in the growing appreciation of Christian education as the church's basic method of evangelism and in the larger support in building, equipment, and materials provided. Today Christian education is rapidly becoming the *program of the church.*

On the other hand there is an increasing realization that we have just about come to a stand-still as far as our total church program for children and adolescents is concerned. Not only is there increasing difficulty in securing leaders for these phases of work but also for all phases of even the "regular life and work of the church." No building and equipment, no program or materials however fine will prove sufficient without an adequate leadership to make effective use of these means.

Those who have been most insistent and active upon behalf of childhood and youth are themselves adults. An adequate and effective program depends upon a consecrated and aggressive adult leadership. Realization of this fact has led to a new appreciation of the place and importance of adults in the life and work of the church as well as in every other area. As are adults, so is practically every phase of our life! For good or ill they set the standards of life and character and conduct. The kind of home life out of which comes the constant stream of young life is determined by the parents. Whether equipped to do so or not, adults determine the kind of Christian education afforded all age groups in the home, the church, and the community. Adults furnish the leadership as well as the facilities to carry on whatever kind of program is decided upon. They are the ones who carry that program aggressively on or who block its forward march.

We shall put not less, but more, emphasis upon effective programs for the on-coming generations, but we do so with a larger sense of the fact that, for good or ill, the older generation is largely in the saddle, impressing its ways of thinking and doing upon the younger. No generation begins where another leaves off. The generations always overlap. While the world may move forward "on the feet of little children," parents, teachers, and leaders direct those feet. Therefore, *for the sake of children and youth the church dare not neglect adult religious education.*

Furthermore, *the church must plan an effective program of adult education for the sake of adults themselves.*

Paralleling the realization of the importance of adults in the life and work of the church has come a genuine adult education movement which is profoundly influencing adults *in practically every other area* except that of religion. Politicians, manufacturers, labor organizations, big business concerns have gone into the education game. The rapidly changing conditions of life have forced the issue. Not only is the process going on in the areas which might be called "utilitarian," but it is likewise operative in the field of cultural values. Literally millions of adults are being led into new adventures in education under such slogans as "Why Stop Learning?" and "Life Long Education." This whole movement is so significant in its possibilities from an educational standpoint that it may wield

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ven a more potent influence in our American life than us the high school and college movement for which merica has become famous.

This movement has received a great impetus from the ientific research of Dr. Thorndike and others who have roved by actual experiment (See E. L. Thorndike, *Adult earning*) that adults not only can learn but that they ctually learn as rapidly as adolescent young people and ore rapidly than younger children, even in those fields which such powers as maturity might be supposed to ave little chance to operate. Mrs. Cora Wilson Stewart her "Moonlight Schools" among the mountain people ound that illiterate adults accomplished in six weeks of ight school as much as a young primary pupil in the ublic schools accomplishes in a year and a half. In the ryn Mawr sub-collegiate summer school for working irls, tests given at the beginning and close of a two onths' session showed an improvement in the use of nglish equal to that made by school children in four ears.

All of these facts present a challenging opportunity to he church—an opportunity which we dare not fail to neet with an aggressive church program for the Christian ducation of adults. We must have such a program if the eeds of children and young people are to be met. If our hristian faith and the best in our spiritual heritage is to e made not only available but dynamic in growing life he adult Christian must take his place in religious lead- rship. He cannot take that place unless his own Chris- ian life and experience is continuously growing. No generation should have to begin where the previous one did. The greatest possible hope for real spiritual progress is in a growing and advancing adult life that makes such a significant contribution out of a rich and vital experience that each succeeding generation advances far beyond its predecessor. This is exactly the kind of thing that is happening in practically every area of life today—especially in the realm of material things. It must be no less true in the realm of spiritual values if we are to have the kind of personalities that are able to take and use the mighty forces and powers now available as means of blessing the world and truly advancing the Kingdom of God. As never before the church is recognizing the fact that the whole problem of Christian, as well as all other education, is one problem. It cannot be solved piecemeal. If we are to tackle it successfully we must tackle it in all departments at once—childhood, youth, adults. Christian education is not an "episode" which is confined to a few brief years; it is a process which goes on and on as long as life lasts. All this means that the church must provide opportunity for a continuously growing Christian life and experience for adults as well as for children and young people. This opportunity is not only needed for adults themselves but is essential if the needs of childhood and youth are to be met adequately.

Finally, *the church must have an aggressive program of adult education for the sake of the advancement of the Kingdom of God.*

The things which have been taking place both within and without the church have caused religious leaders to realize anew that there must be an aggressive program for adults as a means to the immediate advancement of the Kingdom of God. Adults are "learning" in every area of

(Continued on page 32)

Courtesy, Burlington Railroad

. . . I have learned
To look on Nature, not as in the hour
Of thoughtless youth; but hearing oftentimes
The still, sad music of humanity,
Nor harsh nor grating, though of ample power
To chasten and subdue. And I have felt
A presence that disturbs me with the joy
Of elevated thoughts; a sense sublime,
Of something far more deeply interfused,
Whose dwelling is the light of setting suns,
And the round ocean and the living air,
And the blue sky, and in the mind of man;
A motion and a spirit, that impels
All thinking things, all objects of all thought,
And rolls through all things. Therefore am I still
A lover of the meadows and the woods,
And mountains; and of all that we behold
From this green earth; of all the mighty world
Of eye and ear—both what they half create,
And what perceive; well pleased to recognize
In nature and the language of the sense,
The anchor of my purest thoughts, the nurse,
The guide, the guardian of my heart, and soul
Of all my moral being.

—William Wordsworth

Developing Educational Consciousness

By Joseph David Boyd*

"Our whole church program is educational" is a proud boast of many persons. But is it? When is it? How can it become such? The story of one church will help.

THERE are four major emphases in present-day church work: evangelism, missions, stewardship, and religious education. Religious education deserves a worthy place side by side with evangelism, missions and stewardship. As a matter of fact it should be considered basic. Dr. William S. Bovard has illustrated our situation in terms of baseball. It is the last game of the world's series. It is the last inning. Evangelism is on first, stewardship is on second, missions is on third and religious education is at the bat. Hopes are running high that religious education will knock a home run, bring in evangelism, missions and stewardship and win the world's series.

If religious education is to render the high service that it can perform in the local church incisive action must place the educational emphasis under everything that happens in the congregation. A local church should know where it is going. Let the leaders project, on the basis of survey and cooperative thinking, a program of action, over a period of years, that will build a strong and helpful church and let the religious educational objectives of the program be central.

The religious educational ideal must not only be made basic in the program of the congregation but it must reach effectively the fellowship and business aspects of congregational life. Many churches use a once-a-month social night. Let this meeting be a "Fellowship Conference" built around the work and needs of the school of the church. Groups may be seated by classes and departments of the church school. A hostess appointed from month to month in each department and adult class will enlist the presence of the members of the teaching staff and interested parents and general workers. This conference can put the educational emphasis into the midst of the church's social life.

However appointed, the education committee should report regularly each month to the official board of the congregation. This report should be as exact and as challenging as the financial report.

If an educational consciousness is to pervade the entire church constituency the pulpit must be definitely educational in its interests and stress. Frequent sermons on themes related to the task of the church school will serve notice on all the members that informed church men and women are becoming concerned about the teaching ministry of the church.

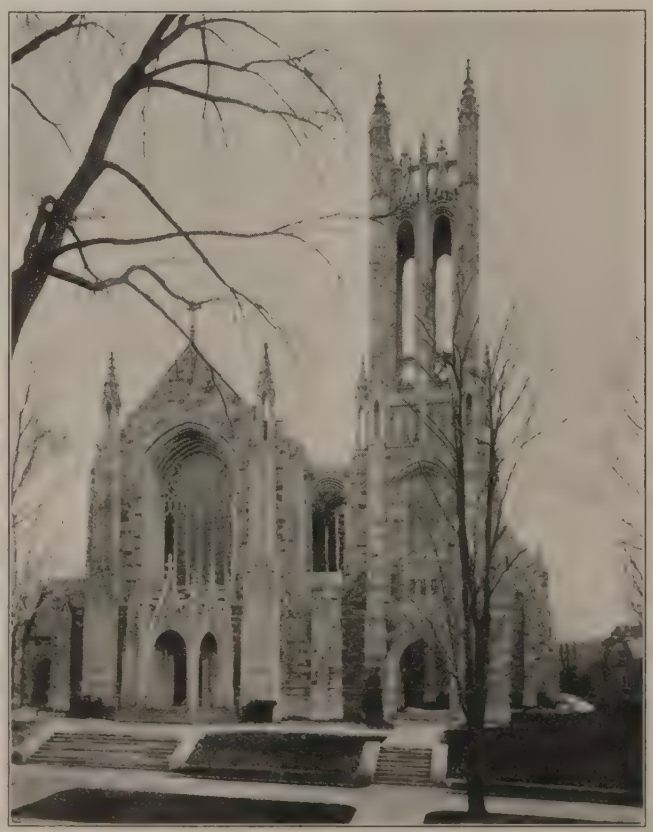
With a deliberateness that grows out of conviction the educational emphasis must be put into the program, fellowship, business, and preaching aspects of congregational life if the church is to become an educational institution organized for service. The attitude should be cultivated that whatever the problem or project it should be approached educationally by understanding the factors in the situation, by allowing time for solution or fruition, by indicating the series of steps in the development.

Methods and Devices

All of the following methods and devices have been used in one local situation with success. *Regular meetings of the education committee* are quite essential to keep up the tempo of educational promotion. There usually will be enough pressing problems of administration and planning to provide an agenda for a once-a-month meeting, at least. If such problems are not evident it is well to call the meeting anyway. It is amazing how a group of interested workers can precipitate problems when the opportunity is provided.

The distribution of a book like Munro, *The Church as a School*, or Carrier, *How Can I Learn to Teach Religion?* or Vieth, *Teaching for Christian Living*, will bring all of the teachers in a school to a common mind. One book a quarter could be read by the workers in each department. The circulation of the book should be properly motivated, of course, and the workers should have a share in carrying out the ideals stressed in any given book.

The purchase of the International Journal or a denominational reli-



Church of the Covenant, Erie, Pennsylvania

*Pastor, First Christian Church, Coffeyville, Kansas.

ious journal for each superintendent in the school will timulate the thinking of departmental heads. When the nagazines arrive each month the name of the person and epartment could well be placed on the front cover with nstruction to file the copy for departmental use.

The placing of books and magazines with marked chapers and articles in the hands of workers at the time when nterest has been aroused or when the program calls for pecial material, will continuously propagate ideas. The vise pastor or director will eagerly seize upon every occaion to place such material in the hands of the workers.

Detailed explanation needs to be given frequently by means of blackboard diagrams, and mimeograph sheets nd announcements concerning the standard leadership raining courses. The difference between required, elective and specialization units must be made exceedingly clear. Individual workers should have guidance so that their enrolments in local and community classes are happy experiences.

Personal conferences with departmental heads in which an exhaustive analysis is made of all the work in the department are often profitable. All phases of the work should be discussed in a two- or three-hour interview and out of such a discussion a detailed outline covering a period of about three months could well be developed. At the end of a three-months period a check against all the items listed in the first conference should be made and on the basis of achievement a new program of advance should be outlined. Workers need to feel the thrill of satisfactorily creating educational growth in order to have an educational consciousness.

A recognition service for all volunteer workers in the school held at the regular church hour early in the fall, places the importance of the educational program before the congregation in a strategic way. Many schools prefer to appoint, or re-appoint, all teachers and officers annually. When the appointments have been made by the education committee public appreciation of the workers adds dignity to their tasks.

Occasionally the adults of the school may go on a tour of inspection while the school is in session. It will be found that many adults have little knowledge about the number of children in the departments and they have little understanding of the type of work that is being done in the modern church school. Such a tour does not necessarily need to disrupt the program for the day and with careful planning may be a profitable way of promoting interest in the educational task of the church.

Letters to parents setting out the aims of the education committee and stating specific ways in which the home may cooperate with the school of the church will create an atmosphere of goodwill that may greatly enhance the notion that the Sunday school is an educational institution.

Letters to special groups—men, women, business girls, rural families, youth—will enlist the active interest of these groups if the contents of the letters attack known problems and suggest constructive ways of solving these problems.

Educational ads in the newspaper will reverse the thinking of the average community and break the news to the public that the church is not a mendicant pleading for support but that it has a real service to render. Let such ads tell the story of the modern church school: its objectives, its leadership, its equipment, its curriculum. A series of three ads on the children's, youth and adult divisions brought unusually favorable comment from a church constituency because the ads were informative and attractive. An ad in the form of an open letter from the education committee to the friends of the school will make new friends.

The International Council Standards are effective instruments for creating an educational consciousness. Let the standard be used to give guidance and motivation over a period of months (the longer the better) and make the actual scoring a matter of secondary importance. It happens that a school in Coffeyville, Kansas, used *Standard "A"* for purposes of study over a period of ten months. Two different persons were given an assignment each month until the twenty items in the Standard had been brought before the monthly conference. After this preliminary study the education committee called in departmental workers and made an intensive study of the Standard and scoring manual. The pastor, accredited to teach unit 91, gave out special reading assignments. The committee divided into smaller groups for observations and reports. At the close of five months, eleven persons had applied themselves more than five hundred minutes in study and more than five hundred minutes in conference periods. It was a delightful surprise to them to learn that they had been taking course number 91 and were entitled to denominational credit. A dozen other workers shared in working out the tentative score for the school.

The entire Standard is now being published serially through the weekly church bulletin in order further to educate the church membership and secure the helpful criticism of the workers on the various items in the Standard. At the close of the publication of the Standard the education committee will take all comments and observations under advisement and spend time in revising a final score. On the basis of this final score a twelve-months advance will be projected. The Standard will have been used twenty-nine months in all.

Results

One definite result of the promotion of religious education in one church over a period of years was found when the women of the church recently re-vamped the ladies' aid and missionary auxiliaries into a "Women's Council" and incorporated a department of education into the constitution. The responsibility of the education department is to plan, supervise, and promote the adult Sunday school classes for women. This scheme is headed toward a unified adult program of religious education in the entire church. Some further results are stated but briefly below.

The feverishness of the traditional Sunday school is gone. Teaching and educational procedure are lifted to preëminence and organizational machinery is subordinated. There is an air of stability and normalcy.

The attendance is fairly regular. Often there is not a difference of ten between the attendance last Sunday, one year ago, and today. The school is running near its capacity attendance regularly. On special days and occasions the greater part of the total constituency moves in quietly without frantic promotion.

The workers are happy. Here and there individual

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A "true story," out of real life, told by one who shared in it.

Growing a Graded Church

By Abbott Book*

THE writer's first experience as a director of religious education, back in 1914, was in a well established church in a small, mid-western city. A new building with a good educational plant, well equipped for that day had been dedicated just before his arrival.

The pastor, while always considerate of past achievements was never tied to traditions, but was eager that the church should face every new problem and measure up to the abilities of the new day. Like hundreds of preachers he was aware that the church with its multiplicity of overlapping, unrelated, and competing organizations had resulted in dissipating church loyalty. The Sunday school was perhaps the worst offender. In many ways it appeared to be competing with the preaching hour. The children and young people of intermediate age in particular were very loyal to their departments and classes, but when the school hour was over they would leave immediately for home.

Most preachers accepted the situation as a necessary evil and let it go at that. A *few* pastors vowed "if they could, that they would kill off the Sunday school," not realizing that the Sunday school movement had gained such a foothold in our American life that it could not be dealt with like a football. This good pastor however, undertook a more constructive way out. He believed that the teaching method as related to the department or the classroom should increase rather than decrease, but that the school and preaching hour on Sunday mornings should be very definitely related and unified.

He was not willing that "church" should longer be defined as simply the Sunday morning and evening preaching services, but that church on Sunday morning should include both study and worship. Hence, he proposed a change in nomenclature—the term "school" to be abolished and the primary, junior, and intermediate children were to be segregated for their own worship into what was called a "junior church." Although real progress was made, the plan was not fully realized as both director and pastor accepted calls to other churches.

Whatever may have been the weakness of this plan and even though it was not carried through in this particular church, it did set this director to thinking on ways in which the church might be able so to co-ordinate and integrate its work that the loyalty of every child, youth, and adult would be to the church and not to a line of unrelated, overlapping, and competing organizations whose allegiance centered in outside national overheads. The director further resolved to make the realization of this pastor's dream one of his chief objectives in the years ahead and has held himself unreservedly to this task. In the intervening years he has been privileged to carry forward this experiment in two other centers, The First Christian Church, Oklahoma City, Oklahoma, and the Union Avenue Christian Church, St. Louis, where he is still connected.

When he began with the Oklahoma City church he found a typical Sunday school organized, semi-departmentally with a closing general assembly, followed by the usual church service. A junior church which included children from the beginners through the intermediate departments had been established as a means of counteracting the constant flow away from the church for the preaching hour.

The great southwest is very progressive and is quick to move when convinced that changes are for the best, so after a few months on the field and after a pretty thorough analysis of the situation, the director arrived at the conclusion that if graded instruction is essential then why not graded worship and graded activity. Instead of having a Sunday school and a junior church working as two different and unrelated programs, it was decided to try a plan for kindergarten, primary, junior, and intermediate departments, of expanding the schedule to two and a half hours, to include the time allotted for the junior church and preaching hour.

With the pastor heartily favoring the experiment the proposal was first made jointly to the junior church leaders and the principals and teachers of the departments involved. The chief objection came from the school leaders who disliked the idea of giving up the preaching hour, but after a number of conferences the difficulties vanished and the workers were all very willing to undertake any change that centered in a fuller religious development of the boys and girls. The educational committee favored the experiment and the church board voted its approval.

The junior department seemed to be the best organized, so this was the starting point. The boys and girls were first committed to the change and then the parents were made familiar with the new arrangement and were asked to lend their support.

After six or eight months the junior program proved to be practical and was meeting with unusual success. About this time a new educational building was completed making available excellent housing and equipment facilities for the other departments. Following out the same preliminary procedures as with the juniors, the expanded session was extended to the kindergarten and later to the primary department. In both instances the change worked out successfully and each department was holding, for the two and a half hours, fully ninety-five per cent of the Sunday morning attendance and the percentage of enrolled students in attendance increased greatly.

The extended time made it possible to make use of a broader curriculum, and so to enrich the experiences of the boys and girls. The leaders assumed that the children in their own groupings did not need to be preached to but that their worship services should provide for the fullest possible pupil participation. The junior depart-

*Director of Religious Education, Union Avenue Christian Church, St. Louis, Missouri.

nent Sunday morning schedule allowed for directed study and recitation by class groups, and two assembly periods —one for fellowship and general instruction and the other for worship.

As soon as the expanded session had become well established it was proposed first to the officers and teachers, then to the educational committee, and, with the backing of these two groups, to the church board that the finances of the church be unified; that the church underwrite the total expense for religious education in its budget, and that all the members of the school from the cradle roll on up through the adult classes be encouraged to make a pledge to the church budget and to give in the regular way through the weekly envelope system.

The writer has been away from the Oklahoma City situation now over six years but under the leadership of his successor this tying together of school and church has gone steadily on. The new director has been able to carry the expanded session on through the intermediate department and he is achieving success in many other ways.

With this background the writer came to his present position with the hope that he might be instrumental in bringing about a more complete unification of church, school, and other unrelated organizations. After six years he feels that his efforts have been greatly rewarded. Unlike most situations this church has had a superior and aggressive lay leadership heading up its educational department supported by an educationally-minded pastor. The ground work for complete unification had been well laid before his coming, hence he has been able to move faster and with greater assurance.

Instead of expanded sessions of a school the children and young people are growing up with a strictly church consciousness. When they come on Sunday mornings they share the feeling that they have come to church. The church has taken over the functions of the school and the term school is becoming obsolete. In actual practice it is now a graded church. The nursery, kindergarten, primary, junior, and intermediate departments meet separately on Sunday mornings for the full two and a half hours. The high school, young people (college age), and adult groups meet the first hour for their class study but worship together the second hour and a half in what is commonly known as the church hour. The juniors and intermediates assemble with these older groups for the Communion Service which comes at the close and which is common to these diversified ages. The work in the departments below intermediate is a combination of the formal and the informal. Every opportunity is provided to encourage individual initiative and the sharing of experiences.

The line of organizations common to so many churches have been almost entirely eliminated. The educational department does foster a Boy Scout Troop and a Girl Reserve Club, both of which are meeting a real need, but that is all. The women's work is unified through what is called the Woman's Council. Its allegiance is to the local church and not to any outside overhead. The young people (high school and college age groups) have their Sunday evening meetings, but they meet as the senior and young people's departments of the church.

The writer, after nearly nineteen years continuous service as a local church director, shares the feeling that the graded church is most nearly the ideal solution to the

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Death of Dr. Samuel D. Price

SAMUEL D. PRICE, widely known Sunday school leader, died on May 17 at his home in Montclair, New Jersey. He had not been well for several months and on a recent trip to the Pacific Coast he contracted a severe cold that accentuated his heart trouble. He was taken seriously ill on April 2 and did not rally.

Since 1917, Dr. Price has been a member of the staff of the World's Sunday School Association. He came to the Association from successful pastorates at Shrewsbury and Camden, New Jersey, in the Presbyterian Church, U. S. A. He graduated from New York University in 1893 and received the B. D. and A. M. degrees from Princeton Theological Seminary in 1896. In 1917, New York University conferred upon him the honorary degree of Doctor of Divinity.

Since 1928 Dr. Price has been business secretary of the North American Section of the World's Sunday School Association. He gave his principal attention to finance and publicity, to compiling *World Wide Sunday School News,* to gathering world-wide Sunday school statistics, and to the placing of materials on the mission fields.

Dr. Price found time to serve as a member of the Lord's Day Alliance of New Jersey, the New Jersey Christian Endeavor Union, the New Jersey Council of Religious Education, and the International Council of Religious Education. He wrote comments on the Uniform Sunday School Lessons for the *Christian Herald* for many years.

Dr. Price is survived by two daughters. His wife preceded him a few months, having passed away on January 9, 1932.

Whither Bound, Christianity?

(Continued from page 9)

of personal Christian experience; impregnating society with Christian ethical and spiritual principles; magnifying the church as a spiritual fellowship; filling education with ethical and spiritual content; adapting the Christian missionary enterprise to the new conditions in a changed world.

Each of these represents a real need. The church of Christ cannot sit helplessly in the presence of such tremendous challenges; it must do something about them. Every individual has a part. The success of the Christian Gospel will be gauged by what we really do. To go forward with God is the opportunity and challenge of the present hour. In such an enterprise the church can redeem its educational program from littleness, make prophetic once more its pulpit, save its own soul, and be an effective instrument in the redemption of human life.

The Curriculum Guide

PROBABLY the most important and far-reaching enterprise ever undertaken by the educational forces of the Protestant churches cooperating in the International Council is the development of the *International Curriculum Guide*. This undertaking had its beginnings even before the International Council was organized in 1922, and the work which has been carried on ever since through interdenominational cooperation is now coming to fruition in the issuance of the first three books of the *Guide*.

The *Curriculum Guide* is not in any sense a new or separate set of lesson courses or curriculum materials. As its name implies, it undertakes to set forth the basic principles and objectives that are considered essential to the development of a comprehensive program of Christian education. It deals with all phases of the educational program of the church. Since it represents the best present-day thought of the educational leaders of the Protestant churches, it is hoped that it may exert a wide influence in strengthening the educational work of the church.

The *Curriculum Guide*, as at present planned, will consist ultimately of seven books or bulletins, as follows:

Book One, *Principles and Objectives of Christian Education*, with a prospectus of the entire program, is a basic document, setting forth the essential principles and outlining all the succeeding books. It also contains a classification of the Areas of Human Experience and a somewhat detailed statement of Christian Character Traits.

Book Two, *Christian Education of Children*, sets forth the basic principles underlying the development of a complete program of Christian education for children under twelve years of age. It deals with an analysis of experiences, desired outcomes, methods and procedures, organization and administration, leadership requirements, units of guided experience, available materials, and a general bibliography for this age group.

Book Three, *Christian Education of Youth*, sets forth the basic principles underlying the development of a comprehensive program of Christian education for intermediates, seniors, and young people. It deals with practically the same subjects treated in Book Two as applied to curriculum and program materials for youth.

Book Four, *Christian Education of Adults*, sets forth the basic principles essential to the development of a program in this field.

Book Five, *Leadership Training*, deals with the training of teachers and leaders for the entire field of Christian education.

Book Six, *Organization and Administration*, deals with organization, administration, and supervision of Christian education in the local church.

Book Seven, *Field Administration*, sets forth essential principles and procedures with respect to the organization and administration on the field of a comprehensive program of Christian education.

Book One will be available in printed form about July first. Book Two will be available in mimeographed form, bound, about July 15. Book Three will be available in mimeographed form, bound, about September first. These can be obtained postpaid at 50 cents per copy, cash with order, from your denominational publishing house or from the International Council of Religious Education, 203 North Wabash Avenue, Chicago.

"Increase"

RELIGIOUS Education Week, so successfully observed the last two years in many churches and communities, will this year have especial significance because of the central theme suggested. In designating September 25 to October 2 (or some similar period if more desirable locally) as the time for the observance this year, the International Council Executive Committee also named this as the time for the launching of a continent-wide two-year emphasis on "Increase."

This emphasis grows out of the actions taken by the International Council Convention in Toronto, in 1930. That Convention registered the conviction that many remarkable improvements in the program and method of Christian education in recent years had not actually become effective in the field generally; also that features which had formerly popularized Sunday school work were being outgrown but with no educationally sound equivalent to take their place and provide adequate promotion for the movement. Consequently a series of annual promotional goals was launched, the first two of which have resulted in significant emphasis on field program and leadership training.

The emphases suggested for 1932-33 and 1933-34, after much study on the part of committees of the Educational Commission, have been combined into a biennial emphasis on "Increase." This does not, however, simply project a drive on building up gross attendance. The spiritual significance of the use of this word is interpreted somewhat by the familiar prophecy from Isaiah, "Of the increase of his government and of peace there shall be no end."

The plan involves, first of all, a study on the part of each church of its "working capacity" for Christian education. New membership and increased attendance goals should be based upon the assurance that the church school is doing satisfactory work with its present membership and is capable of serving equally well a larger number.

The *Sunday School Increase Goal Chart* is based upon *Standard B* of the International Standards in Religious Education but is very simple, dealing with less than one-fourth of the items in *Standard B* and organizing these around attendance, working capacity, and church relationships.

The bulletin on *How to Increase Sunday School Attendance* describes effective ways of discovering constituency, of increasing regularity, of securing new members, and of providing for wholesome growth.

The 1931 *Religious Education Week Bulletin* is continued in use this year since, accompanied by the above materials, it gives satisfactory guidance. The many plans for Religious Education Week observance in the community, the church, and the home, contained in this bulletin are most suggestive.

RELIGIOUS EDUCATION WEEK MATERIALS

Sunday School Increase Goal Chart—One copy free on receipt of return postage, three cents. In quantities per dozen, fifteen cents.
*How to Increase Sunday School Attendance*_____Ten cents each
*Religious Education Week Bulletin*_____Ten cents each

These materials may be secured from your denominational or state council office or from the International Council of Religious Education, 203 North Wabash Avenue, Chicago, Illinois.

A Church Defines Its Objectives

By Rolland W. Schloerb*

ABOUT two years ago a Commission of Twelve was appointed by the Board of Deacons of the Hyde Park Baptist Church. It was the task of this group to make a study of the educational organization and program of the church and to make such recommendations as grew out of their findings. Professor William S. Gray of the Department of Education at the University of Chicago was chosen as the chairman. Members consisted of men and women professionally interested in educational work as well as laymen in this field who were eager to make the educational work of the church more effective.

Since its appointment the Commission has met approximately every two weeks. Many hours have been given to the work in hand. At the outset it became obvious that the organization, curriculum, and method of teaching of the church school could not be intelligently studied until we had defined our objectives. What, after all, are the functions of the church in education? It was agreed that "the unique functions of the church school are to provide opportunity for religious experience and to promote Christian living."

This statement called for further clarification. What kind of experience is "religious" experience? What concept of religion would we use for guidance in instruction? What does the "Christian religion" mean to us? After long consideration, the following concepts of religion and the Christian religion were agreed upon as guides in our further study:

1. Religion

Religion is a quest for the supreme good and usually becomes a conviction that supreme good is attainable, desirable, and the way life ought to be lived.

It finds expression in a changing body of customs, attitudes, and beliefs that grow out of the deepest human needs and are influenced by racial experience and changing environments.

The center of religion is usually faith in God, the upholder of personal values and ideals, the one who integrates all, the power greater than ourselves upon whom we depend and in cooperation with whose laws we find completeness of life.

The characteristics of a religious person are usually considered to be such as these; unselfish love for others, respect for personality in everyone, sensitivity to that which is right and desirable for the common good, buoyancy and reserve because of conviction and faith in man and God.

2. The Christian Religion

The Christian religion centers its faith and standards in the life and teachings of Jesus Christ. He is the symbol of the best way of life, the God-way for man. The Christian customs, attitudes, and beliefs are rooted in the racial experiences of religion, influenced deeply by the life and teachings of Jesus, but continually being revised in the light of a growing spirit of human brotherhood, supreme regard for personality, and a sense of capacity to work with God in the realization of ever enlarging ideals.

The other basic purpose of the church upon which the Commission was agreed is the "promotion of Christian living." The church has some ideal of life in mind. It does not invite young people to its doors simply to have them follow such impulses and interests as they have at the moment. Neither is it interested primarily in giving

Wilmette Methodist Episcopal Church, Wilmette, Illinois

to its members a body of information for its own sake. An ideal of life is held up as a goal, and the content of the curriculum needs to be such as to cultivate the outlook and way of life of a Christian. Each member of the Commission was asked to prepare a statement which would describe Christian living as he understood it. These statements were compared, discussed, and gathered together. As a result of this process an outline was prepared which became the basis of the evaluation of the educational work of the church. This statement is given here in order that others who are giving thought to this same task may help further to clarify the objectives of the church in its teaching task.

The General Outlook of a Christian

His Approach to Life.

From his experiences in living, and from sharing the experiences of others, he believes that there are rich and growing possibilities in every phase of life, especially when the spiritual values of life are kept in the foreground. It follows that he participates in life earnestly, hopefully and reverently.

His Approach to God.

He believes as a result of his experiences and his thinking concerning the meaning of life and of the universe that there is a purposive God at the heart of all things, whose laws he can come to understand, with whom he can creatively and satisfyingly cooperate, and in adjustment to whom he finds his highest life.

His Approach to Men.

He believes in the supremacy of human values over material things, and respects personality in all—men, women, and children—in every relation of life. He believes that life is best realized when it is socially shared.

Elements in Christian Living

In Relation to God.

Personal discovery of a *philosophy of life* in which the reality called God is definite and dynamic.

*Minister, Hyde Park Baptist Church, Chicago, Illinois.

Reverence. Appreciation of the deeper meanings of life and of God whose presence is manifested in the physical laws of life and in personalities exhibiting traits such as those of Jesus.

Desire to know and do the will of God. To discover and adopt those modes of living which yield the most enduring satisfactions to the growing person.

Obedience to the highest spiritual laws.

Trust in an underlying reality that inspires man to live by faith and hope, with a consequent freedom from doubts and worries, and courageous and cheerful enthusiasm for the expansive view of life.

In Relation to Oneself.

Self-respect—through a discovery of one's own worth among men and in the total meaning of life.

Self-evaluation—in the light of one's advance toward the Christian goals.

Genuineness—in striving to become what one would like others to find in him.

Confidence—in one's growing powers and capacity for good.

Initiative—in trying to do one's best instead of waiting for some outside pressure.

Self-control—ability to carry out one's ideals and to sacrifice lesser desires to realize higher ones.

Rejection—of all that degrades personality.

In Relation to Others.

Respect for every one because of a belief in the God-given possibilities and the inherent longings of every one for more abundant life.

Recognition of each person's rights—willingness to regard each person as an end in himself, with a consequent refusal to use any person as a tool or as a means to accomplish any personal, selfish, or materialistic end which would jeopardize a person's opportunity to enjoy life and to make the most of it.

Desire for fellowship—the ability to enjoy the company of one's fellows, to realize the value of shared influence, and to increase the influence and effectiveness of life by cooperating with others in promoting the common good.

Sympathy for all in trouble or need—including putting one's self in the place of others in order to understand them and their needs better, and to give them the type of help necessary to maintain or realize the highest human relationships.

Forgiveness—overlooking personal injuries in the interests of maintaining or restoring right human relationships and making possible the achievement of the largest life.

Non-retaliation—receiving injury without inflicting equivalent or greater injury in return because of a clear recognition of the course to pursue in achieving the highest welfare of all concerned.

Trustworthiness—maintaining dependable human relationships as a result of honesty, etc., and discharging responsibilities with faithfulness.

Readiness to promote the good in society and willingness to share in efforts directed to the building up of a better society.

Christian Culture

Knowledge of the history and development of the Christian religion.

Vivid appreciation of the life and teachings of Jesus.

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Jesus, Leader of Men

Announcing a Series of Articles

By Dr. Walter E. Bundy

WE ARE happy to announce a series of articles to run in the *Journal* next year on "Jesus, Leader of Men," by Professor Walter E. Bundy, of DePauw University.

Dr. Bundy is a native Hoosier and was educated at DePauw University, Boston University, and Basel University, Basel, Switzerland. He served as U. S. Vice-Consul in Basel and in the Military Intelligence Service, 1917-1919. He was a member of the American Peace Mission to Vienna, 1919. He has been Professor of English Bible at DePauw University since 1919.

His books, all widely known and used, are: *The Psychic Health of Jesus* (Macmillan, 1922); *The Religion of Jesus* (Bobbs-Merrill, 1928); *Our Recovery of Jesus* (Bobbs-Merrill, 1929); *The Passion Week* (Willett, Clark and Company, 1930); *Jesus Prays* (Bobbs-Merrill, 1930); and *A Syllabus and Synopsis of the First Three Gospels* (Bobbs-Merrill, 1932).

Dr. Ernest F. Tittle, Pastor of the First Methodist Church, of Evanston, Illinois, says: "Dr. Bundy's *The Religion of Jesus* and *Our Recovery of Jesus* are in my judgment the best books on Jesus yet written in the English language."

Dr. Bundy's articles will begin in our next issue, that for September, and run continuously.

The accompanying picture and informal statement from Dr. Bundy reveal his interest in his chief hobby.

Walter E. Bundy

"Lookin' my worst and Feelin' my Best

"I have been known to forget my wife's birthday and our wedding anniversary, but I'll never forget September 2, 1927, when this four-pound beauty rose to a battle royal. July, August, and September will find me wading the local streams with a six-ounce fly-rod in quest of worthy warriors of this type."

The Use of Radio in Education

By Joy Elmer Morgan*

A new instrument for the use of education—the radio! Shall it go the way of the moving picture and become largely a device for clicking up dividends?

THERE are a few great discoveries and inventions of such colossal consequence that they change the whole character of civilization. One thinks of fire, the domestication of animals, agriculture, the wheel, gunpowder, movable type, democratic government, the common school, mechanical standardization, the automatic machine, and radio. In its ultimate effects radio may prove to be more powerful than any of these new forces with which the race has had to deal. By radio it is possible for a single voice to reach the entire population of the earth. What goes into people's minds comes out. What people think, they are and do.

As a result of radio broadcasting there will probably develop during the twentieth century either chaos or a world order of civilization. Whether it shall be the one or the other will depend largely upon whether broadcasting shall be used as a tool of education or an instrument of selfish greed. So far American radio interests have thrown their major influence on the side of greed. In striking contrast to other leading countries they have preferred a hasty mushroom growth to a slower and sounder development. This process has gone on almost unchecked until within the past year.

The Power Trust and the Public Schools

It becomes increasingly plain that the real force back of this effort to monopolize the air channels of America is the Power Trust which during the past decade, according to authoritative estimates, has added about two billion dollars of "water" in the financing of public utilities. Obviously this process of watering evaluations and of collecting rates on those watered valuations cannot go on if the real facts get to the people. Therefore radio must be put into the hands of people who will talk about something else. The broadcasting stations developed by the colleges and universities of the country have been given the poorest channels. More than half of them have been crowded off the air entirely until at present the National Broadcasting Company and the stations it uses control 183.99 of the 430.46 radio units now in use in the United States. The Columbia Broadcasting System and the stations it uses control 108.02 units. All educational stations combined control 26.10 and all other broadcasters only 112.35.

Education's Rights on the Air

The killing off of the college stations became so serious during 1930 that nine great national organizations in sheer desperation created the National Committee on Education by Radio. These organizations are:

National Association of State Universities
Association of College and University Broadcasting Stations
National University Extension Association
National Catholic Educational Association
American Council on Education
National Council of State Superintendents
The Jesuit Educational Association
Association of Land-Grant Colleges and Universities
National Education Association.

This committee is in its second year of work on a five-year program to reclaim a reasonable share of radio channels for educational purposes. The National Committee on Education by Radio believes:

That colleges and universities with radio broadcasting stations have in their possession one of the most effective tools for popular education which exists at the present time.

That the broadcasting activities of educational institutions should be looked upon as major educational enterprises within these institutions, comparable in service and importance with other major departments.

That the officers of these institutions, their boards of control, and legislative bodies to which they look for appropriations, should regard their services to individual students and the general public rendered by means of radio as an important and appropriate extension and supplement to similar services rendered within the classrooms of the institution.

That such services have a valid claim to public support and justify expenditure for equipment and personnel.

That the use of radio broadcasting as a constructive educational procedure is in its infancy.

That the radio channels which are now in the possession of institutions are immensely valuable; that they should be retained and their use further developed looking toward the growth of adult education which is now taking place throughout the country.

That this development of programs of adult education by radio stations associated with educational institutions will help to offset the present tendency toward centralization and network monopoly.†

Persons wishing to receive copies of the weekly *Bulletin* of the National Committee on Education by Radio may obtain them without cost by sending their names to the Committee headquarters at 1201 Sixteenth Street Northwest, Washington, D. C.

Commercialized Radio to Be Investigated

It is encouraging that Congress is coming to recognize the seriousness of the situation as shown by Senate Resolution 129 which was adopted early in January, 1932, calling upon the Federal Radio Commission to make a special report to the Senate on conditions. The Resolution introduced by Senator James Couzens of Michigan reads:

Whereas there is growing dissatisfaction with the present use of radio facilities for purposes of commercial advertising, Be it *Resolved,* That the Federal Radio Commission is hereby authorized and instructed to make a survey and to report to the Senate on the following questions:

(1) What information there is available on the feasibility of Government ownership and operation of broadcasting facilities.

(2) To what extent the facilities of a representative group of broadcasting stations are used for commercial advertising purposes.

(3) To what extent the use of radio facilities for purposes of commercial advertising varies as between stations having power of one hunderd watts, five hundred watts, one thousand watts, five thousand watts, and all in excess of five thousand watts.

(4) What plans might be adopted to reduce, to limit, to control, and, perhaps, to eliminate the use of radio facilities for commercial advertising purposes.

(5) What rules or regulations have been adopted by other countries to control or to eliminate the use of radio facilities for commercial advertising purposes.

(6) Whether it would be practicable and satisfactory to permit only the announcement of sponsorship of programs by persons or corporations.

*Editor of *The Journal of the National Education Association*, and chairman of the National Committee on Education by Radio, Washington, D. C.

†Statement adopted by the National Committee on Education by Radio at its meeting on January 28, 1931, at Washington, D. C.

(7) Any information available concerning the investments and the net income of a number of representative broadcasting companies or stations.

The amendment which was adopted with the Resolution as proposed by Senator Clarence C. Dill of Washington State begins:

Since education is a public service paid for by the taxes of the people, and therefore the people have a right to have complete control of all the facilities of public education, what recognition has the Commission given to the application of public educational institutions?

In the face of these specific questions it will be rather difficult for the Federal Radio Commission to whitewash itself of the favoritism it has shown commercial radio interests and the radio trust.

The Gift and Favor Form of Bribery

Let the reader ask himself a few simple questions: Is it a good thing to allow powerful commercial interests to dominate the air? Is it wholesome to make New York City the bottleneck for all nation-wide radio programs? Is it a good thing to turn over education on the air to privately appointed committees in New York? Is it a good thing for our national religious organizations to be so under obligation to the radio trust for their hours on the air that they are almost entirely silent about the iniquities of present commercialized radio management? Is it a good thing for great civic and educational organizations, government departments, and political parties to be under such obligation to the radio trust that they fail to raise their voices in protest as conditions in the radio field grow steadily worse? Is it a good thing to allow national advertisers to go over the heads of parents in the homes to determine the attitudes and habits of their children?

These questions are far-reaching. The failure of the public to realize the seriousness of the situation earlier can be attributed only to their fascination over the newness of radio itself.

Other countries of the world are using radio as an instrument of culture. The people are paying for it directly a much smaller sum than they pay in America indirectly. The first big task therefore in the use of radio for education in the United States is to free it from monopoly domination so that the schools and the churches can use it for constructive purposes without creating obligations and submitting themselves to what is aptly described as the "gift and favor form of bribery."

Radio as a Teaching Device

Is it possible to teach by radio? There is enough experience now to answer this question in the emphatic affirmative. Leading countries of the world are using radio to teach. They are using it to spread information, to create attitudes, to arouse aspiration, to unify their people on behalf of great national purposes and ideals. In spite of the unfortunate situation in the United States there are many educational stations at work on the problem. Some of these stations, such as WOI at the Ames Agricultural College, are able to reach the entire state. Universities which have satisfactory channels of their own are learning to use this method of teaching with increasing success. Churches and religious organizations could make good use of university stations broadcasting material under the auspices of the YMCA, the YWCA, and other student organizations.

The Ohio State Department of Education maintains, under legislative appropriation, the Ohio School of the Air. Oregon, Michigan, and Wisconsin are doing notable work. The Cleveland public schools have been experimenting with the teaching of arithmetic in the third and fourth grades correlating the work of a master teacher on the radio with lesson outlines and the work of the classroom teacher. The children who have had this radio instruction have done better work than the children who have not had it, while at the same time the tests of the school physicians show an improvement in their hearing. The last fact is highly significant. It suggests that our ability to get impressions through the ear is something that will grow with use just as the development of printing has tended to make us eye-minded.

To the teacher in the fifteenth century, using crude methods of oral instruction, the invention of printing from movable type and the coming of the book made little immediate difference. Perhaps a few teachers gifted with imagination dared to hope that some day this new and costly tool might enrich their teaching. Between that day and this, civilization has leapt forward. Processes of printing have been perfected and wealth has increased until a school without books would seem most unusual.

To the teacher of today, talkies, radio, and television may seem costly, cumbersome, and strange as instruments of instruction, but tomorrow they will be as common as the book and powerful in their effect on learning and teaching. The human mind will be familiar with matters which today only a few can understand. Mind is a master factor and every improvement in its cultivation lifts the whole level of human life. By the wise use of his mental and spiritual resources, man can create a civilization of increasing excellence and happiness. Radio, television, and air travel will eventually create a world community of culture. Meanwhile, we must creep before we can walk.

The Future Development of Education by Radio

What are the basic considerations which should chart our course for the development of education by radio?

1. No advertising in the schools
2. State and local, rather than national, administration of programs
3. Independent channels for the schools
4. Trained educational staffs to manage the stations.

First, advertising in the form of sales talks or programs sponsored for their goodwill value must not be brought into the school. This problem is parallel to the question of accepting textbooks containing advertising or allowing such material to be presented by commercial interests with an ax to grind. It is parallel to the question of admitting agents to the schools. The schools belong to all the people. They exist to present unbiased truth. Their task is to deal with the whole life—not to sell certain products or to indoctrinate children in prevailing commercial practices.

Second, school programs can best be administered on a local, regional, and state basis rather than on a national basis. This statement permits coordination with the plans of the states which are responsible for education under our system and allows for a wide variety of experimental effort. The principle need not mean that certain programs will not be broadcast nationally or that institutions in the various states and cities may not some day be organized

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Re-capturing One's Youth

Through the Sunday School

By One Who Did

Photo, Ruth A. Nichols
Boys are Refreshing Companions

THE Sunday school is often an even greater blessing to the teachers than to the taught. If only we will give them the chance, both children and young people will do us as much or more good than we do them. There is no better way of learning than to go exploring with some young person.

Many others can probably duplicate my own experience. Because of a variety of circumstances my youth was not very youthful. A succession of illnesses left me with the unfortunate notion that I lacked the physical strength to enter into the sports of other boys, with the result that I grew up an exceedingly awkward and clumsy youngster. This was accentuated by a nervous disposition and a type of religious training which created within me a case of over-developed juvenile conscience. The ambition to be "good" frequently stood in the way of a normal life. Feeling myself to be different from other boys I often stayed at home with a book when I should have been out romping with boys of my own age. As a result, I cheated myself out of much of my own boyhood.

But thanks to the Sunday school, I have long since more than caught up with myself so far as the experiences of childhood and youth are concerned. That which I missed in one phase of life has been more than made up to me in another. Children and young people have proved to be my most effective teachers.

I found my way into the ministry. Fortunately it was my lot to serve churches so small and weak that it was necessary for me to act as Sunday school superintendent. Out of my responsibility for the maintenance and growth of that institution there came an exceedingly intimate comradeship with children and young people.

The first group of individuals with whom I achieved popularity were the little people of the beginners department. Why we got on so well has remained a mystery. Being a mere man, my only activities in the little folks' room was to get acquainted with the new children, identify the regular attendants, and look up a responsible guardian whenever a small person began to cry. But we liked each other, and their confidence gave me my first real start in getting on with people.

Since then I have been climbing up the various age levels. Each group has added something to my life.

Years ago I undertook to run a rather ambitious daily vacation Bible school. The kindergartner whom we had engaged found that she had her hands more than full—and so the job of telling the Bible stories was delegated to me. There was just one way to keep those children still, and that was to make the story live in their imagination. I soon discovered that when I had absorbed both the spirit and the language of the Bible then the stories would tell themselves in a vivid and direct way. If you are able to hold their interest, children help a story-teller along famously. Talking to them is the finest training in public speech which any man can receive. Anyone who can hold the attention of a kindergarten need fear no other audience.

From the little children I advanced to small boys. Young urchins of the masculine persuasion may be a terrible nuisance, but they may also serve as utterly refreshing companions. Many a time have they rescued me from the malady known as "the blues." When adults make one melancholy, then it is time to go out and associate with the "kids." They may be hard on one's feet, but they are an excellent tonic for the soul. You cannot remain down-hearted in their presence.

The one sport in which I had majored during my own boyhood was hiking, usually of the solitary variety. One Sunday I suggested to some of the boys that if they would stop by the church after school on Monday we would go out for a hike. The invitation was gleefully accepted, and a happy year ensued. It was a time when my church was not prospering in any visible fashion, and when my pockets were rather painfully empty. If it had not been for the boys my courage would have failed me. Their comradeship carried me through a discouraging season.

On those hikes I re-lived all that I had missed of my own boyhood. The church was on the edge of a fair-sized city, and we explored both the country-side and the town. My knowledge of both geography and boy nature expanded rapidly.

At heart boys are quite reasonable creatures. Once we came to a railroad trestle which soared into the air and then curved around the side of a hill. It was an alluring prospect, and the boys naturally wanted to climb up it. I had a hard time persuading them that it was not safe to start walking in a trestle when you could not see down the track for a considerable distance. Just as I finished my argument a train came thundering along. When I was mean enough to point the moral one of the boys blithely replied, "We knew you wouldn't let us get hurt!"

When boys travel across country they are like dogs—they run in every direction, and they are certain to discover anything which is dead that may be about. One afternoon somebody found a dead snake, and also a piece of rope. When he tied the two together and wiggled the rope the snake responded in a way which suggested that it was very much alive. While my attention was somewhere else, an automobile came along which was driven by a man but loaded with girls. The boy who happened to be exercising the dead snake just then thought he saw a good chance to create a commotion by letting it fly into the laps of the girls. They screamed, the man got out, made certain that the snake was dead, and then came stomping down the road with trouble in his eye. I did not know who had played the trick. Addressing the group of youngsters he asked, "Who did that?" To my surprise a ten-year-old walked right up to him and said, "I did!" At this unexpected reply all the bluster evaporated from our accuser. He remarked, "That wasn't a nice thing to do," and walked away. If more people were as wise in admitting their faults as that boy, the world would be a happier place. When one is a little soured by the evasions of mature men and women, the directness of a normal boy is almost inspiring.

Again did I go to school to a group of boys when I was suddenly drafted into service as a Scout Master. Most of the elements of Scouting from the tieing of knots to swimming were a mystery to me, but the boys were patient and taught me much. They were both older and more variegated than those with whom I had previously worked. They "let me in" on many good times, and some problems.

One of the latter was Harold, a big over-grown Irish lad who had been reared by his grandmother. Harold had gotten into trouble with both the public and the parochial schools of the town. About the time I took over the troop his grandmother decided to send him into the city to a school where the boys both studied and worked, thus earning most of their expenses. Before leaving, Harold had gathered up all the badges and medals which he could borrow and pinned them upon his rather expansive chest so as to impress his new school mates with his importance. Unfortunately for Harold, the only distinctions which that group of boys recognized were those achieved with their fists, and each ornament on his coat was accepted as a challenge to battle. As Harold's talents were confined to his tongue, he had a sorry time. At the end of two days he came home, and actually put in an appearance at prayer meeting so that he could tell his troubles and shed some tears on my shoulder.

When summer time arrived the boys very tactfully initiated me into two joys which I had not previously known —over-night camping and swimming. Once a week we would spend the night on the banks of a near-by river, swimming, cooking supper, swimming some more, and then sleeping on the ground while the dew gathered on our noses. With the consideration of boyhood, they let me alone while I taught myself to paddle across the swimming hole and back again. By the time the summer was over I could get about in the water with some ease—and I had also re-captured the swimming hole experience which is a traditional part of every normal boyhood. As a child the water had frightened me. Learning to swim is more of a psychological than a physical achievement. Just as soon as one ceases to be afraid of the water, the stuff holds you up! Making friends with the water symbolized the final victory over the whole flock of fears which had pursued me through childhood. Thanks to the boys, I was at last free from most forms of fright.

Deep is my debt to the young people who have more than made good the deficiencies of my own youth. But it was in the Sunday school that I first came to know them, and it was from the doors of the church that we set forth upon our adventures.

Sunday school work is far more of an opportunity than an obligation, for it opens the door into the hearts and lives of youth. If only we give ourselves freely to them, these boys and girls will help us to iron out any psychological kinks which may interfere with the full development of our lives. Through service to them we may find our truest and best selves.

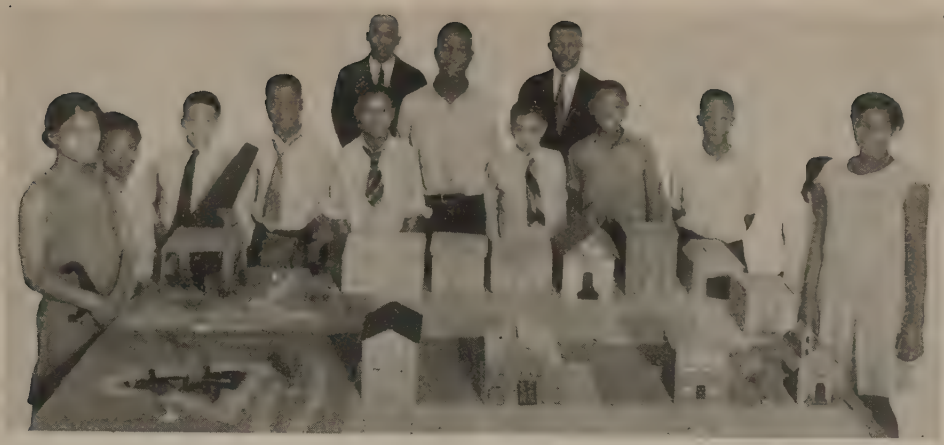
John L. Alexander Dies

JOHN L. ALEXANDER, well-known throughout the United States and Canada as a leader in young people's work, passed away on May 28 after a brief illness from angina pectoris at Camp Miniwanca near Selby, Michigan. The funeral services were held at Kingshighway Presbyterian Church, St. Louis, of which he was an elder, on May 31.

Mr. Alexander began his work with youth in the Y. M. C. A. He was later actively connected with the leadership of the Boy Scouts of American and the Men and Religion Movement. In 1912 he became Superintendent of Young People's Work in the International Sunday School Association, and continued in that position for two years after the organization of the International Council of Religious Education in 1922. In 1924 he organized the American Youth Foundation, of which he has since been the director and chief executive.

Mr. Alexander was a dynamic personality, with originality and creative ability. He was a pioneer in many important features of young people's work, particularly in the organization of summer camps and the holding of youth conferences. He was the founder of the International Older Boys' and Older Girls' Camp Conferences. He exerted a wide and pronounced influence upon the young people with whom he came in contact, who with many other staunch friends mourn his passing.

If you have not already secured a copy of Service Bulletin Number 803, "Curriculum Materials for Vacation Church Schools," order it today. Leaders in the field are writing that it is proving a very valuable source of help in the selection of courses for vacation schools. The price is 15c. Order from the International Council of Religious Education, 203 North Wabash Avenue, Chicago.



How children built

The Ideal City

as a vacation school project

By J. H. Carpenter and W. B. M. Scott

THE question of race prejudice is not alone confined to the relation between the Negro and the white man, nor is it entirely a white man's problem. This was vitally illustrated by a vacation church school project carried on in a small Negro church in Brooklyn, New York.

The whole procedure was well planned and executed. It actually grew out of an experience of the boys with their teacher. It was purposeful, included vital teaching, and developed the children spiritually, as well as morally. It was intended that the school should make an ideal city. The question was asked, "What are the most important things that make a city?"

The answers were: people, houses, churches, schools, libraries, buildings for all kinds of stores, streets, and parks. It was finally decided, however, that if the school were to build a city they ought to look around their own community to see what there was in it.

Therefore, the next day, an excursion around a few blocks was made to see "what we would like to include or leave out of our ideal city." Upon the return from the trip a council was elected to plan for the erection of the buildings and the laying out of the streets, parks, and playgrounds. The few following periods were most enlightening.

All agreed to have a church, schools, library, bank, apartment houses, hotels, stores, and fire department. But, these were not the only things seen on the trip. One boy had pointed out a place he knew to be a "speakeasy." Some of the boys thought they ought to have saloons for those who wanted to drink. It was a most lively debate. The teacher gave guidance and facts, where necessary. Finally the council voted "that nothing which was so harmful to our bodies and so disgraceful to the homes could be legitimately sold in our city."

Another most heated discussion arose over the fact that a Chinese laundry was passed on the trip. Should other races be included? Would the ideal city include only one race of people? One boy said "I wouldn't want Jews. They cheat and keep the streets dirty."

Another reported that "Italians make bombs and fight and kill people."

Again, "Mexicans are mean," "Filipinos fight all the time," etc.

The teacher raised two questions. The first was "Who made all these people?" and the second concerned Jesus' treatment of the people of other tribes and races. Thus the idea of the common brotherhood of man and God as father of all, was clearly brought out. For future study it was suggested that each one try to find something about one of the other races.

An eager group came to the classes the next day. They had found the Jews had given us Jesus, had taught the world religion, and, besides having great wealth, were sympathetic with other people. Columbus was an Italian and he discovered their own country. The Chinese first invented gunpowder and make much we now use. The Japanese were good workers and make excellent soldiers. Many of the people from other countries knew how to save better than they did. Therefore, the class concluded that "since we were benefited by peoples from all over the world, they ought to be included in our ideal city." The city was built for all nationalities.

The work of building the city was divided so that each group or department would do its part. The older girls made things for the ideal home. The older boys built the houses and other buildings. The smaller children had their part, too. They made the animals for the zoo and the fishes and ducks for the lake in the park. A blue print was drawn up and each took his or her part.

A man once testified that as a child he was allowed to play with his blocks on Sunday provided he built only churches with them! A more thorough grasp than that of the place of handwork in religious education underlies this article.

(Continued on page 40)

The Baptist Pioneer Plan

By Miles W. Smith*

THOSE agencies of the Northern Baptist Convention which share responsibility for the religious education of youth have built a new program for boys and girls of twelve to fourteen years of age. It is known as "The Pioneer Plan." While it was published only a few months ago it is already being used with marked success in hundreds of Baptist churches.

Denominational representatives, meeting frequently, devoted nearly three years to the development of this program, they carried on thorough-going investigations and tested out the tentative materials in a variety of situations. As a result, the plan can now be recommended with confidence.

The Pioneer Plan sets forth a comprehensive program for junior high school boys and girls.

First, it lists and explains approximately three hundred and fifty character-building activities. These activities are related to the church, the home, the Bible, missionary study and service, recreation, hobbies—in fact everything which should enter into the experience of intermediate boys and girls. Without some such program of Christian activities any scheme of Christian education is incomplete.

In the plan there is a scheme for the organization of intermediate work in the local church. Where the work is already organized and the existing organizations are functioning satisfactorily, these organizations need not be disturbed; but a way is pointed out whereby they may secure a better correlation of effort. Where it is desired to effect a complete reorganization of intermediate work, the Pioneer Plan provides a completely unified organization.

The Pioneer Plan, carrying out the recommendation of the International Council of Religious Education, employs the inspiring symbolism of pioneering. The intermediates are divided into "Crews" and are challenged to journey forth toward the Land of Achievement aboard a fleet of seafaring vessels known as Partner-Ship, Friend-Ship, Comrade-Ship, and Disciple-Ship.

The pupil officers in this plan are called Admiral, Rear-Admiral, Ensign, Purser, Captains, Mates, Pilots, and Chaplain.

"Ports" is the name given to the goals or projects which are undertaken. The entire program of activities for the term is likened to a "Voyage." If there are but a few "Ports" to be visited, the program of activities is regarded as a "Coastwise Voyage"; if more "Ports" are on the "Sailing Schedule," it is a "Foreign Voyage"; if many "Ports" are to be explored, it is a "World Voyage."

The "Ports" are reached by way of "Charted Courses," the name given to the suggested way of carrying out the chosen goals or projects.

The Pioneer Plan has been published in the form of six inexpensive Guide-Books contained in an attractive binder. These books cost thirty cents each. The total in the binder costs $2.25. The *Officers' Guide-Book* contains special instructions for the pupil officers. The *Pilots' Guide-Book* contains much helpful counsel with regard to the organization and planning in general, and with regard to the "Ports" and "Charted Courses" in particular.

*Director, Intermediate Department, American Baptist Publication Society, Philadelphia, Pennsylvania.

Leadership Training in a Rural County

By E. Hampton Barnett*

IN Tucker County, West Virginia, we are discovering an effective approach to our whole problem of Christian education through a county-wide system of leadership training. Our county on the rugged crest of the Alleghenies is divided into four sections by the mountains. Mining, small manufacturing, and some farming are carried on. The population is 13,000. There are 72 churches, many of which are abandoned. The county is served by 13 ministers. No church is larger than 200 members.

The Ministerial Association of Parsons, the county seat, set up a leadership training program in 1930, the first school being held in the County Seat High School in July, and issuing 56 credits. The ministers did the teaching.

The general favor greeting this effort led to a more permanent organization to provide a county-wide program. One of the ministers was appointed as county director of leadership training, other ministers sought accreditation as instructors, and two schools were set up for the following year. By the close of 1931 more than 200 credits had been issued, those served representing 32% of the churches and some 48% of the entire church membership.

Other results are: the opening of several abandoned churches and their reorganization for service, provision of leadership for needy communities, the development of complete harmony and warm fellowship among the denominations, and a strengthening of all the churches.

Plans for this summer include four leadership schools reaching every section of the county with a dozen different courses including some specialization work. The ministers have worked steadily to prepare themselves for accredited leadership in the enterprise, and serve gladly without charge, thus making the cost very slight. Some well-trained men are finding this rural field rich in opportunity and are giving themselves to it for life.

Thus with a program which unites the Christian forces of a whole county in facing their needs, which enlists and makes available to all, the service of the best leadership, and which supplies these rural churches with the opportunity to develop and train their own leadership, we are discovering the solution to the "rural problem."

*President, Adult Associate Council, Methodist Episcopal Church, South.

Man's Need of the Christian Religion

(Continued from page 8)

significance as a whole; its smaller parts, which when separate from something larger than themselves have no power, have become parts of a whole and taken on dignity when seen in the light of Christian values.

The Christian religion has empowered men amid strain and struggle. It has released and guided them in their times of power. It has given them a goal of a redeemed social order. It has helped them to understand the universe through a personal consciousness of him whom they have come to know as "the God and Father of our Lord and Savior, Jesus Christ." In these senses the Christian religion has proved its power to meet these deep human needs for all classes of persons. It thus becomes an inescapable and welcome center for the aspiration, thought, and active effort of the Christian educator.

Courtesy, Pan American Union

The World in a Week!

By Robert M. Hopkins*

THE Eleventh World's Sunday School Convention in Rio de Janeiro, July 25-31, will be called to order by Dean Luther A. Weigle, of the Yale Divinity School, New Haven. Dr. Weigle is Chairman of the Executive Committee of the World's Sunday School Association and will preside in the opening session, Monday afternoon. This session, which will be held in the Municipal Theater, the most beautiful auditorium in all South America, will be devoted largely to welcome addresses and responses. Among those who will extend hearty welcome to this first world gathering in South America will be the President of the Brazil Sunday School Union, Rev. Galdino Moreira; the Chairman of the Convention Committee, Sr. Jose L. F. Braga, Jr.; and a prominent representative from the Brazilian government. Six responses will be given, from each of the major continents of the world, Africa, Asia, Australia, Europe, North America, and South America. A special message will be forthcoming from the President of the World's Sunday School Association, Sir Harold Mackintosh, who unfortunately is detained by business conditions from attending the Convention, but whose message may be delivered by radio. The Convention will then adjourn to the spacious reception halls of the Municipal Theater where a typical Latin-American welcome will be extended to all present with Brazilian coffee very much in evidence.

Each evening session will open with a praise service led by a large Convention chorus directed by Prof. H. Augustine Smith, of Boston University. Prof. Smith has prepared appropriate orders of service which will give to the worship periods both beauty and form. The chief languages of the Convention will be English and Portuguese, and many of the Scripture readings and other responses will be antiphonal with English answering Portuguese. The Spanish-speaking delegation coming from Latin America outside of Brazil understand Portuguese, so that a double interpretation will not be necessary. The chief addresses will be printed in the language not used by the speaker, so that when an address is given in Portuguese or Spanish, the English speaking group can follow by means of the printed page in English, and when a message is given in English, the Portuguese and Spanish speaking groups can follow the speaker on the Portuguese printed page.

These plans will be fully illustrated in the first night session when with Arthur Black, of London, presiding, the two principal addresses will be given by Dean Luther A. Weigle on the "Purpose and Plan of the Convention," and Dr. W. C. Poole, of Buenos Aires, on the Convention theme—"O Christo Vivo." Following these addresses there will be the roll call of the nations with representatives from many nations, at least thirty are assured, bringing their banners to the platform while the Convention stands and sings in many languages the Convention hymn—"All Hail the Power of Jesus' Name." The Lord's Prayer in unison, each delegate praying in his own tongue, will close this demonstration session.

Only a few readers of the Journal *can afford to be present at Rio on July 25 when the World's Sunday School Convention meets, but every reader will be interested in this vivid story of the Convention program. It would be well to read, or re-read, this article during the Convention week. As one reads, he can, by prayerful imagination, live in the world outlook of Christian education.*

*General Secretary, World's Sunday School Association, New York City.

The morning sessions of the Convention will be devoted to popular conferences and seminar groups. Miss Hazel A. Lewis, of St. Louis, will have charge of the conferences dealing with the Christian education of children. Rev. H. C. Stuntz, of Buenos Aires, will lead the conferences dealing with the Christian education of young people. Mr. I. G. Paulsen, of Newark, New Jersey, will lead the conferences dealing with the Christian work of adults. Dr. George P. Howard, of Santiago, Chile, will conduct the conferences for pastors, local directors, and superintendents. For those delegates not directly concerned in the consideration of these plans and methods of work in the local Sunday school, Dr. John A. Mackay, of Mexico City, will lead three conferences dealing with "Some Problems in Contemporary Life and Thought."

The seminar groups which will be limited to fifty persons each will study the more technical problems. Dr. Frank Langford, of Toronto, and Rev. J. Q. Schisler, of Nashville, will direct the group studying leadership training problems. Dr. J. Porter Smith, of Richmond, Virginia, and Dr. Alexander McLeish, of London, will have charge of a group studying Christian education in schools and colleges. Rev. Walter M. Howlett, of New York City, will have charge of the seminar considering daily vacation Bible schools. Dr. W. A. Squires, of Philadelphia, and Mr. Arthur Black, of London, will have another group studying weekday religious education. Dr. Wade Crawford Barclay, of Chicago, will lead a group in studying the theory and production of indigenous curricula for Christian education. Prof. Erasmo Braga, of Rio de Janeiro, had been asked to conduct a seminar studying the principles of cooperation in Christian education, and he had prepared the outlines for this seminar. After his death the Program Committee asked Dr. S. G. Inman, Secretary of the Committee on Cooperation in Latin America, to execute the program thus initiated by Prof. Braga.

These seminar groups will complete their work on Thursday and the sessions of the Convention Friday morning and afternoon will consist largely of a presentation of their findings to the Convention.

Four sessions in the main Convention will be devoted to the presentation of the progress of Christian education in the world field: Europe, Asia and Australia, North America and Africa, and Latin America. Dr. James Kelly, of Glasgow, will have charge of the session for Europe in which brief messages will be brought by representative delegates in attendance from Europe, and he himself will give a short address on "Christian Education in Europe—a Challenge and an Opportunity." In a similar fashion and under the leadership of an outstanding worker from each of the other areas, representative delegates will speak concerning the progress of Christian education around the world.

Devotional messages will be brought in the several sessions by such men as Dr. Alexander McLeish, of London; Rev. Minot C. Morgan, of New York City; and Dr. W. C. Pearce, of Los Angeles. Each speaker will use as the theme for his devotional message an appropriate quotation from the words of Jesus. Other addresses will be delivered by Miss M. H. Cunningham, of Glasgow; Rev. Enrique C. Sobrepena, of Manila; Dr. Chester S. Maio, of Shanghai; Prof. G. Baez Camargo, of Mexico City; Dr. R. E. Diffendorfer, of New York City; Dr. W. H. Main, of Philadelphia; and President Daniel L. Marsh, of Boston.

On Thursday afternoon, six area meetings will be held when the delegates will be divided by language groups, for the Portuguese, Spanish, French, German, Japanese, and English speaking people. At the dinner hour on Thursday there will be held the World Pilgrim Banquet, and all who are at Rio who have attended a previous World's Sunday School Convention will meet for fellowship and remembrance of these former great world gatherings.

On Friday night, a pageant will be presented under the direction of Prof. H. Augustine Smith entitled "The Christ of the Ages." Prof. Smith is arriving in Rio de Janeiro two weeks prior to the Convention to complete the training of both the Convention chorus and the pageant participants who are already organized with preparation under way for their important contributions to the program.

Parallel to the main sessions of the Convention there will be held a World Council of Youth. The attendance in the Council of Youth is being limited to a selected group of not more than one hundred young people. Each of the nations represented in the World's Sunday School Association is entitled to have one young person in attendance, while somewhat larger representation is accorded the South American nations, the United States and possibly one or two other nations. This group will meet in Bennett College for the entire week under the leadership of Dr. George Stewart, of Stamford, Connecticut. On Friday and Saturday the Council of Youth will expand its sessions to provide for an enlarged Convocation for the young people of Brazil, who are invited to be the guests of the Convention for these two days. The Youth session of the Convention will be on Saturday night when three or four young people chosen by the Council of Youth will present brief addresses reviewing the chief topics which they will have had under consideration. The session will close with an address from Dr. George Stewart on "The Challenge of Christ to Youth."

Sunday afternoon is to be known as the Laymen's Session. Arrangements have been made for this session to be held out-of-doors with its messages broadcasted so that at least 10,000 persons may attend and a much larger number throughout Brazil enjoy the inspiration of this occasion. The general theme will be "Experiences in Christian Education."

The closing session on Sunday night, July 31, is to be a Consecration Service. Again Dean Luther A. Weigle will preside. The Convention Chorus under the leadership of Prof. Smith will bring its final message in song. Appropriate closing words and introductions will be had. Then Dr. John A. Mackay, who is well-known and loved in Latin America, will bring the closing address, "Christ's Command—'Go Teach—I Am With You'," and the Consecration Service will be led by Dr. George P. Howard, of Santiago, who is also so well-known and loved throughout South America.

Thus will come to a close the Eleventh World's Sunday School Convention. Ten of these world gatherings have met since 1889, but this is the first to be held south of the equator. It will undoubtedly make a very vital contribution to the on-going of evangelical Christianity in this part of the world. The Convention theme is "O Christo Vivo" (The Living Christ) and it is hoped He may dominate the utterances of every speaker and the findings of every group.

Some Adventures in World Friendship

A Few Reports from the Vacation Church Schools of New York City

By W. Dyer Blair*

IN EVERY city there are strong racial prejudices against such groups as the Negroes, Chinese, Italians, Greeks and the Jews. One can observe racial attitudes in such remarks and situations as the following: "Nigger Dago, Chink, Sheenie," or in "I don't like the Italians; they will shoot you." "I am afraid to go in a Chinese laundry because they will kidnap you. I saw them do it in a movie." "I don't like the Bronx. There are too many Jews there." Two Jewish boys playing golf on a public course waited outside for their turn in order to avoid playing with a Negro whom one called a "Schwartzer" (black man). A young Jew, graduate of New York University, said that he would not live in a neighborhood with Italians.

Miss Patty Hill, one of the great leaders in kindergarten education, speaking to a group of parents at one of the churches in New York City, said in part:

"I understand that this church has always been interested in world peace. Your pastor is president of the Church Peace Union of America and many of you have supported the international movements for world friendship. This is wonderful and I wish we had many more such churches. But I believe there will never be lasting peace or friendly feelings among races until we help children of the world understand, appreciate and like each other. By the time children are three years old, many of them learn to be suspicious of other racial and religious groups. Even at this early age, deep-seated prejudices, feelings of racial discrimination, attitudes of social and economic superiority are often formed. The way a parent treats a colored servant may often be the foundation for deep-seated prejudices in the child.

In the vacation church schools of New York City the leaders have stressed world friendship ideals among the thousands of children of various races. The leaders have attempted to help the children who attend these schools see the reasons for the strange customs of other peoples, understand and appreciate the part they have played in history and the contribution they are making to our city. This work has been done through dramatization, parties, map-making, handcraft, field trips, use of pictures, discussions and worship services.

A number of cases are presented to give some idea of the type of world friendship programs which have been conducted.

A group of twelve- thirteen- or fourteen-year-old boys had discussed several of the problems in Sailer's *What Does Christ Expect of Young People Today?* They had spent several sessions on racial questions and had dwelt on the Negro problem in Harlem. They thought the Negro had not been given a square deal when college graduates were forced to run elevators for a mere pittance; when a large percentage of both parents of colored children were forced to work and the children "run" the streets. *Intellectually* the boys solved the problems and suggested certain things which might be done.

Some time later, however, a junior group proposed having a quartet of colored boys visit the school and sing Negro spirituals. The older boys' group nonchalantly turned down the proposition on the grounds that they could not see any reason why they should begin having Negroes visit the school. The primary and junior groups favored the idea. It was advertised freely and when the colored group appeared at the worship service, the intermediate boys' group were also on hand and sat in the rear so as not to miss anything.

During the service of worship the colored adult leader told how the Negro spirituals had grown out of the sufferings of a race. He mentioned also the great need of more vacation church schools in Harlem. The colored boys sang Negro songs which were both humorous and appealingly sad and the Negro pianist played very beautifully a selection from the "Largo" of Dvorak's *New World Symphony*. There was a wholesome dignity and kindly atmosphere in the way the white leader handled the situation. There was no condescending goodwill.

At the close of the service one of the first groups to press to the front and thank the visitors was the intermediate boys. They took the colored boys on a tour of the church. A day or so later in the

Representatives of the missionary boards of ten of the leading denominations have developed a program of missionary education and extension of daily vacation Bible schools. The million or more children in vacation church schools of North America are invited to share their happy experience with the children of other races in foreign mission lands and the unchurched children in the United States and Canada.

Offerings of $1.00 to $100.00 should be sent to the International Association of Daily Vacation Bible Schools operating as an auxiliary to the International Council of Religious Education, 100 East 42nd Street, New York, N. Y.

The offering of each school will be reported to the denominational headquarters and its appropriation will be under the direction of representatives of the missionary boards.

Write for poster folder "A Million Adventurers in Sharing" which explains the plan in detail, and the twelve-page bulletin published by the Missionary Education Movement.

*Educational Director of Vacation and Week-day Church Schools for the Greater New York Federation of Churches.

discussion as to how the school offering should be used, the intermediate group voted to spend part "in helping the colored leader have more vacation church schools in Harlem.

From their class discussions these intermediate boys had gained considerable knowledge about the Harlem Negroes but it was through the face to face contacts and the deep emotional appeal that appreciation emerged—an appreciation which resulted in an annual contribution which made possible a vacation church school in Harlem.

* * * * *

The general feeling among the different racial groups in the Church of All Nations led us to think seriously of the need of teaching world friendship ideals. Several unfortunate circumstances had occurred.

A group of ten-year-old Italian girls were in the swimming pool and one or two Jewish girls were admitted. Things went well until four more Jewish girls wanted to join the group and then the Italian children caused a great disturbance.

Several sixteen-year-old Italian boys were using the gymnasium with a class of Russian boys. The former made a petition asking that the Russians be excluded and that they have the gymnasium alone.

Some fourteen-year-old Chinese girls have a swimming period on Saturday afternoon. A club of Russian girls of the same age asked permission to use the pool at the same time. The Chinese girls reluctantly consented but before many weeks had gone by they asked if they could have the swimming pool alone.

A group of Chinese boys who had been taking part in the weekday activities were followed outside of the building one afternoon by several Italian boys who wanted to fight them. The Chinese boys refused to fight and quickly went on their way home.

We felt that if each group could learn something about other nationalities, what they had contributed to civilization, what some of their great leaders had accomplished, how children of all races are very much alike when one really knows about them—this bitter feeling might be overcome and a spirit of appreciation and cooperation might be established.

To create within the children an appreciation of other races, particularly those who participated in the activities of the school, we thought that we would begin with the Negroes, and after that, take up other groups. We arranged an outing for a number of children to visit Utopia House in Harlem. There they were received very cordially by the colored children who sang Negro spirituals for them, shared with them their play apparatus and played games with them. They learned something of the contribution which the Negroes had made to civilization in music and other arts.

Through this face to face contact, the singing of Negro spirituals, dramatization of certain scenes from the life of Booker T. Washington and others, a definite appreciation began to grow. One little girl who had been most outspoken in her prejudice, said after she had been on the outing and after one of the worship services, "I think the Negroes are very nice."

* * * * *

A supervisor tells as follows of his visit to the Japanese Methodist School:

"My visit to this school was one of the greatest pleasures that has been mine during the whole summer. The leaders were extremely gracious and friendly. The program is in Japanese and consists of worship, study of the Japanese language and literature, and of handwork. The music also is a study of Japanese airs or of the Japanese words to Christian hymns.

"They were all busy. Some little fellows were concentration itself, as they were laboriously penning an invitation to their parents to attend the closing exercises. One little boy said, 'Don't look, Mom. This is for you,' and 'Mom' addressed was the wife of the pastor of the church. She laughingly explained what they were doing. After all, I thought, whether they write in Japanese or English. they are just children, and children are all alike inside.

"The handwork consisted of some wood work and soap sculpture. The girls had done some interesting work with paper. This part of the work seemed to have exceptional merit. The school was very orderly and quiet and yet no one seemed to be under any restraint. The surroundings were good, so much better than a basement. The school also had had some contact with another school in Brooklyn, for in the middle of the morning, one of these schools came in for a visit, and as I left the children were being shown about and having what was being done explained to them.

"I was particularly pleased with the responses received from the pupils, when I asked them why boys and girls here should be interested in boys and girls in China, Korea, Africa, South America, etc., for they answered, 'To get to know them. They're just like us.' Then I emphasized that children had an important part to play in making the world friendly, because they can love one another regardless of race, and in that way a world for Christ can be built."

* * * * *

For two or three years different vacation schools have conducted friendship projects with reference to American and Mexican children. In several schools there has been an exchange of flower seeds between the children of the two countries. The children have planted little gardens, watched and enjoyed them as they yielded the flowers which were made possible by this friendly exchange.

Services of worship have almost always grown out of this experience. The children have listened to and themselves retold stories of boys and girls in Mexico and have sung delightedly songs which they were told Mexican children enjoyed. They have written prayers expressing friendliness for the children in Mexico and those in other countries.

In some schools these experiences have in turn led to a study of the Chinese, Japanese or South American groups. One of the most popular occupations in these studies is the making of blue prints of American flowers and the exchange of these prints with those made by children of different races.

* * * * *

This summer the thirty thousand children in the vacation church schools in New York City will be counted among the *Million Adventurers in Sharing* as special emphasis will be given to world friendship through vacation schools. For a number of years our boys and girls have been contributing to the home and foreign missionary extension of daily vacation Bible schools. Last year the offering amounted to over twelve hundred dollars.

"Holding The Universe in One's Hand"

EACH bit of the universe is the total universe in small space." It was a saying of the philosophers and so we were thrilled and impressed by it. Each particle mirrors the whole. Each person's life sums up and repeats the centuries. Tennyson had the same idea when he said that if he could understand *all* about "the flower in the crannied wall," he would know the Universe—and God.

The law of the philosopher may not apply to all things. But it applies to *one* thing. Of that we are sure. That one thing is significant *experience*. The high hour. The holy moment. The vivid vision. The radical and irrevocable decision. The new, though blinding and disturbing insight. These, and experiences like them, tell more than themselves. They reveal the larger something of which they are parts. Each bit is the total in a small space. It means "holding the universe in one's hand."

At a summer camp, in a summer school, things like this happen. To see into one such event, is to see the whole camp in miniature. To sense clearly one such new purpose, passes the total summer school program before one's mind in a quick but complete review.

In a Summer Camp

A girl found what it meant to adjust herself and her life to the death of her dearly-loved father. She says, in describing how she found her way through a hard problem:

"I couldn't help but think of that last Vesper Service at the summer (camp) conference, when we were all gathered down on the sands of the lake. Nothing, before or since, has ever impressed me so much as that evening did!

". . . was giving the address at that service; and the sun, never more beautiful, was slowly and peacefully, sinking into the lake. God seemed so close that evening that I had an almost frightened feeling—at least I like to think of it as being his Spirit—for what else could it have been? And I remember clearly the things which were said. And so, at the funeral all these things flashed through my mind and I couldn't help but compare Dad's life to that beautiful sun, and how easily and peacefully it sank from sight—its day's work done. Gone, from sight, but having a memory which is even still more beautiful!"

Such is an epitome of what camp means. Vision. Insight. A strong union between idealism and the stern demands of everyday living. Life never the same again because it has new ways of lifting the old and commonplace into a divine light.

This one holds the universe in his hand.

In a Summer School

Students face the world, and life, and the program of the Kingdom, and the needs of a growing family, thus—

"The outdoor life, the 'family' relationships, the beginning of new friendships, an incentive to go forward to larger tasks, and a deeper and more intelligent insight into the mission of the church as a school; these are the school's outstanding contribution to me."

"The smaller amount of 'organized inspiration' and the larger freedom for thought and individual reading, in my judgment make the school especially valuable for the type of people who come here. There is also opportunity for stimulating conversations with leaders and other students."

"Being at the school at Lake Geneva these two weeks and sitting in the classes has been a delightful experience, and I have gained knowledge that I feel will be of great help to me in the home as well as the church school. While I should love to come again and again, it is more than possible that I will try to have my son come to the Boys' Camp instead."

Such is a summary of what the school means. A sense of proportion. Freedom and stimulus to think. A challenge to evaluate, and standards and ideals by which to do it. An ideal that changes life but does not draw it apart from left-home needs.

Experiences like this make all of life one's own.

The International Camp Conferences and Leadership Schools

For full information, write to your denominational board, state council, or Roy A. Burkhart, Director of Summer Schools and Camp, International Council of Religious Education, 203 North Wabash Avenue, Chicago, Illinois.

The Workers' Conference

A Plan for Using the July JOURNAL *as a Basis for the Program of the Workers' Conference*

A workers' conference during the summer is in a strategic position "on the bridge" between two school years.

This issue of the *Journal* offers a basis for reviewing the work of the past year and planning that of the coming year under the conviction that the whole church is, at its best, a school in Christian living.

The opening devotional service may be upon such a theme as "Our Need of God," using the forty-second Psalm, a talk based on the article, "Man's Need of the Christian Religion," such a hymn as "I Need Thee Every Hour," and a prayer.

The following topics and questions may guide discussion, each item being led by someone who has read the articles cited.

1. THE PURPOSE OF OUR CHURCH AND CHURCH SCHOOL.

a. Has each defined its purpose? If not, should such purposes be defined and clearly stated? How might each be stated?

b. What differences are there between the purpose of the church and that of the church school?

c. If the purposes were identified, would that mean overlapping, or would it mean to identify the school and church—the concept of the church as a school?

Editorial, "The Church and Christian Education"
Editorial, "What Is the Program of Christian Education?"
Shackford, "The Teaching Preacher"
Book, "Growing a Graded Church"
Schloerb, "A Church Defines Its Objectives"

2. THE AGE-GROUP PROGRAMS OF OUR CHURCH.

a. In what ways does the church's purpose differ with respect to children, young people, and adults?

b. Is the distinction between church and school primarily one of the age of their respective constituencies?

c. Is adult religious education as important as that of children and young people?

d. Does our church have a complete and well unified program to meet the full religious needs of each age group?

Westphal, "Dare We Neglect Adult Religious Education?"
Book, "Growing a Graded Church"
"Re-capturing One's Youth Through the Sunday School."
Hayward, "Man's Need of the Christian Religion"

3. "SELLING" ITS CHURCH SCHOOL TO OUR CHURCH.

a. What activities or means have been most effective during the past year in bringing before our whole church constituency the importance and work of our church school?

b. In what ways might our teachers and our pastor cooperate more closely in strengthening the work of each other?

c. What difficulties or hindrances are there to a wholesome educational consciousness on the part of our entire church?

d. How much of an educational consciousness is indicated by the attitudes of parents toward the work of our church school?

e. What definite plans could be laid for next year to develop a more educationally-minded church?

Shackford, "The Teaching Preacher"
Boyd, "Developing Educational Consciousness"
Westphal, "Dare We Neglect Adult Religious Education?"
Book, "Growing a Graded Church"
Schloerb, "A Church Defines Its Objectives"

4. OUR WHOLE CHURCH AN EDUCATIONAL ENTERPRISE.

a. Is this a worthy goal?

b. How would it effect the responsibility of the pastor, the board of officers, parents, teachers, organizational leaders?

c. What advantages would there be from the viewpoint of program, purpose, and spiritual results?

Editorial, "The Church and Christian Education"
Editorial, "What Is the Program of Christian Education?"
Shackford, "The Teaching Preacher"
Book, "Growing a Graded Church"
Schloerb, "A Church Defines Its Objectives"

Dare We Neglect Adult Religious Education?

(Continued from page 13)

life. In a day when such emphasis is being placed on adult education in social, political, economic, and every other field a special responsibility is laid upon the church to afford equally inspiring opportunities in the realm of Christian life and experience. This need is further accentuated by the sense of loss of mastery of the forces of our modern life. He who would master the tremendous forces—social, industrial, political, and economic—and direct them to useful and beneficent ends must have not only knowledge, intelligence, and skill, but at the same time keen moral discernment and deep appreciation of spiritual values.

The need is for spiritually creative personalities. To the development of such a leadership the church must address herself. The highest spiritual contribution can be made only by adults. As Dr. Basil A. Yeaxlee points out: "there is a vital part of our education upon which we cannot enter until we are grown up, for until then our powers are not sufficiently developed nor our experience of practical life sufficiently wide and actual to enable us to 'translate knowledge into wisdom.'"

Christian education does not consist in packing people's minds with truth, not even religious truth, important as that is. Christian education means changing people's lives into likeness to Jesus Christ. The great commission given by our Lord himself was "go . . . make learners of all nations, teaching them to observe to do all the things I have commanded you to do in your lives."

In carrying out this commission the church has proceeded upon the assumption that if we would provide an adequate program for the Christian education of children and young people those who have shared in such a program would rise up in fifteen or twenty years and banish all evil and establish the Kingdom of God. We are forced to recognize that this is a mistaken assumption for several reasons. *First*, because too many children and young people are altogether outside the influence of these programs. According to the census of 1926, out of all the Protestant population of the country only 43 per cent of the children under twelve years of age and only 33.6 per cent of the young people over twelve are even *enrolled* in the church schools of the land. *Second*, even those who are reached do not have an adequate opportunity for the richest Christian growth without intelligent and hearty parental cooperation. This is an adult problem. *Third*, the nature of the opportunity and of the program is determined by adults who then provide the leadership. *Fourth*, if we wait for fifteen or twenty years it will be too late for the solution of many of our crucial religious and social problems. We must act now, and it is adults who must bear the primary responsibility.

If the programs of our churches are to be made effective in changing human lives into Christlikeness, and changing social conditions in such ways as significantly to advance the Kingdom of God, adults must be changed. We must push forward more aggressively along every front in this campaign. Children, young people, adults must *all* be led into new and challenging experiences of Christian growth. Probably the place where the most immediate and effective impact can be made is through changing the adult life of the church that all life may be enriched and become dynamically Christian.

Suggestions for Building Worship Programs

PRIMARY DEPARTMENT WORSHIP SUGGESTIONS FOR SEPTEMBER

*By Elizabeth Harris**

September 4

THEME: *Friends*

During the next few weeks we shall be thinking about our friends. We all have made new friends during the summer. They are our old friends now. We shall make many new friends within the next few weeks—new friends at school, a new teacher probably. We shall have new friends here at church school. Some of you will go into the junior room. You will find new friends. Some of the kindergarten will come here. Those of us who stay will want them to feel happy and at home. Shall we sing our songs about friends?

SONGS: "Friends"
"I Love My Friends and They Love Me"
(See accompanying music.)

PRAYER: *(repeated or sung)* "A Prayer for Playmates" (See the May, 1932, issue of the *Journal*, page 34.)

LEADER: Some of us have been away for most of the summer. We have just returned from the country after saying "goodbye" to everything there. Hazel is going to read "Farewell to the Farm."

POEMS "Farewell to the Farm,"[1] Robert Louis Stevenson.

LEADER: Some of us have made friends with animals during the summer and have wished we could buy them all. There is a pet store that I pass often that has the most enchanting dogs in the window. And when I stop it always seems that at least one of them just begs me to buy him and take him home. But, alas, I live in a city and so can't have all the pets I should like. There is a poem, though, that you probably know that expresses the way I feel. Clara will read it for us.

POEM: "The Animal Store,"[1] Rachel Field.

SUPERINTENDENT: Do you remember what Jesus said about the birds? (Read Matthew 6:26 ending with "your Heavenly Father feedeth them.") Evidently he loved them very much. There are many stories not told in the Bible about his love for animals. We know he loved the sheep and I am sure he must have loved all kinds of pets.

Then, of course, he had many friends because he himself was such a good friend. Let's see if we can name some of Jesus' friends. His close friends, the disciples; Peter's wife's mother, certainly, because Jesus cured her. Peter's wife and their little boy (you remember he often stayed at their house); the boy who shared his lunch; Mary and Martha and Lazarus (Jesus stayed with them often, too); the children who came to Jesus that day that the Bible tells about. (The children will be able to mention most of these people and the leader will remind them of others.)

SONG: "Jesus, Friend of Little Children"

ACTIVITY: Plans for the next few weeks at school and church school. Let children suggest ways in which they can be friendly.

September 11

THEME: *The Adventure of Friendship*

SONG: "God's Children Live in Many Lands"

SUPERINTENDENT: It's interesting, isn't it, to think of meeting new friends? We don't know how they will look or very much about them. There is a poem which some of us enjoy because it is so true. One doesn't know when one goes to the door what kind of a person he'll find. Fred will read the poem to us.

POEM: "Door Bells,"[1] Rachel Field

SONG: "Friends"

PRAYER:

Our Father, we thank thee for new friends; for unexpected friends; for the kindness of the grocer and the policeman; for the many people whom we scarcely know, who make our days happy.

We thank thee for our old friends. Wilt thou hear us as we sing (or say) our "Prayer for Playmates"?

Sometimes friends misunderstand each other and get their feelings hurt. Sometimes we tease and hurt other people when we really don't mean to do so.

STORIES: "The Token"[2]
"How Ruth Got Even"[3]
"When Joan and Marjorie Forgot"[4]
"Abraham and Lot"[5]

(The introduction to the story would obviously depend upon which one is decided upon.)

ACTIVITY: Talk again about plans for friends in school and church.

September 18

THEME: *Our Homes as Expressions of Friendliness*

SONG: "I Love My Friends and They Love Me"

SCRIPTURE: "Jesus at Home as a Boy" (Luke 2:52)
"Jesus at the Home of Friends" (Luke 10:38-42)

SUPERINTENDENT: It seems to me there is something about a house that expresses either friendliness or the lack of it. One just loves to go into some houses. Father and mother and children all just seem to love you and want you to stay. The house itself seems to welcome you. Do you remember Christopher Morley's poem about his house? Joan will read it to us.

POEM: "Song for a Little House"[1]

STORY: "Elijah and a Little Boy"[3]

SONG PRAYER: "For My Home and Friends, I Thank Thee"

SUPERINTENDENT: Do you think that our primary room is a friendly room? Do you think that the children who are to come here next Sunday for the first time will think it looks friendly and inviting? What could we do to make it more homey? (Write on the board any suggestions the children make.) Suppose we leave these lists written here while you talk with your teachers when we go to our classes and on Saturday morning those of you who can, come to make the room as attractive as possible.

ACTIVITY: Final plans for welcoming new pupils.

September 25

This program will have been worked out by the children themselves. The following is what might have been decided upon by them.

WELCOME SONG: "A Welcome Warm—A Welcome True"[6]

A TOUR OF THE ROOM, pointing out pictures, handwork, record of achievement book, book table, library, foreign dolls, costumes, curios, etc.

SUPERINTENDENT: When you came here you came into a group of friends. We want to be friends with you and we want you to be our friends. We have two songs about friends that we like very much. We want you to understand every word so Jessie will sing the first one alone. Then we shall all sing the other one.

SOLO: "Friends"

SONG: "I Love My Friends"

PRAYER:

Our Father, we thank thee for friends. We thank thee for our old friends, the boys and girls who have

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[1]From *One Hundred Best Poems for Boys and Girls* edited by Marjorie Barrows. Published by the Whitman Publishing Co., Racine, Wis. Price, ten cents.

[2]By Mary White Covington in *The Children's Story*.

[3]By Elizabeth Harris. From the *Primary Teacher's Quarterly*, April, May, June, 1932. Presbyterian Board of Christian Education.

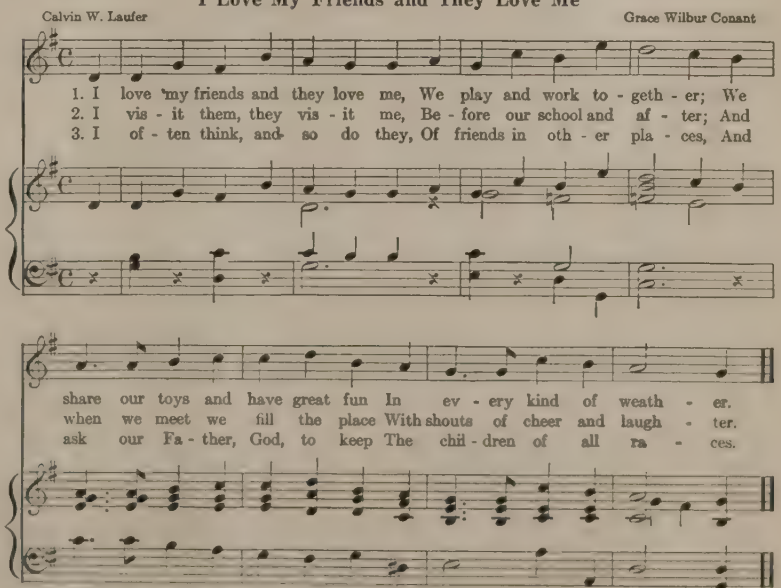
[4]Mabel Wagner, *Children of the Sea and Sun*. Friendship Press.

[5]From the Bible. Retold in several graded lesson series.

[6]From *Carols*. Leyda Publishing Company, Wapello, Iowa.

I Love My Friends and They Love Me

Calvin W. Laufer — Grace Wilbur Conant


1. I love my friends and they love me, We play and work to - geth - er; We
2. I vis - it them, they vis - it me, Be - fore our school and af - ter; And
3. I of - ten think, and so do they, Of friends in oth - er pla - ces, And
share our toys and have great fun In ev - ery kind of weath - er.
when we meet we fill the place With shouts of cheer and laugh - ter.
ask our Fa - ther, God, to keep The chil - dren of all ra - ces.

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been here before. We thank thee for new friends. Help us to be kind to them. Help us to be helpful and loving and kind. We thank thee for our room. When we are in it we want to be good. We are so glad for all the things we have to work with, for pictures and scissors and paints and all the other things. May we become better friends each week. May we really learn to work and study and play together. Wilt thou, our best friend, be with us all through this year? Amen.

SUPERINTENDENT: Of course, in this room just as in your old room we are seeking to learn about Jesus. We tell stories about him and we sing songs about him. We have a song and reading that we enjoy and we shall share them with you on your first Sunday here.

SONG AND STORIES: "Tell Me the Stories of Jesus"

Each stanza should be sung by itself, and the stories read by children at the appropriate time. When children read, a text similar to that usually read by them is desirable. For that reason I prefer for an exercise of this kind to use *The Children's Bible* by Sherman and Kent (Scribner's). Naturally this part of the service will have been rehearsed and the children will be able to read easily and well.

JUNIOR DEPARTMENT WORSHIP SUGGESTIONS FOR SEPTEMBER

*By Marie Cole Powell**

The worship program for September may serve as a culmination of the worship experiences of the preceding months and also as the means of launching the experiences of the new school year. In April the worship centered in the thought of "A Friendly Church." The juniors were introduced to the friendly atmosphere of the early Christian Church and embarked upon the adventure of making their own church "A Church of the Friendly Heart." Through the following months in their worship services (and in some of the units in the *Closely Graded Series*), they extended their friendly relations with children of other countries and with their own and other groups in the fellowship of play. Through the worship services on "Exploring God's Universe" they should have caught the feeling of a friendly universe, a universe in which they could cooperate with a friendly God in the making of a better and happier world.

With September and the opening of school, boys and girls come together again after vacation in neighborhood, school, and church groups where the problem of being friends is a significant one.

Junior boys and girls want to be liked and to be included in their social groups. They feel it badly when they are left out, but they easily forget when *they* are on the inside. So, they are often unwittingly cruel to other boys and girls, because they fail to imagine themselves in the other person's place. Juniors are easily influenced by the situations in which they find themselves and because they are driven by powerful inborn urges to satisfy their immediate desires, they often fail to be friendly.

For this reason, a friendship project which will capture their imaginations and keep the ideal before them for a period of several weeks may help them to work consecutively at the task of being a friend. If the entire junior group is banded together in the enthusiastic endeavor to make *their* church, *their* junior department, *their* class a friendship circle in which it is a violation of the code of friendship to be unfriendly to anyone and in which they feel that it is the highest honor to be known as the "Junior Church of the Friendly Spirit," an attitude may be cultivated which will carry over into the work of the entire year.

The Junior Church of the Friendly Heart

APPROACH:

Recall discussion about "The Church of the Friendly Heart." (See March, 1932, issue of the *Journal*.)

Discussion about new friends made during vacation.

What is a friend? After responses from juniors, the leader may suggest a few definitions of a friend, as:

"A friend is one who knows all about you and likes you just the same."

A loyal friend,
One tried and true,
To give advice
Encourage you.

"To have friends, one must show himself friendly."

STORY: The story of Grace Dodge as told in *Comrades in Service* by Margaret Burton (Missionary Education Movement) may be adapted for juniors and told to help them visualize what a real friend is. Or one of the stories about Jesus, listed herewith, may be used. This story of friendship may lead naturally to the

APPRECIATION OF THE POEM: "Friends" by Frank D. Sherman.

The juniors may like to learn this poem and use it as a hymn. The musical setting is found in the *American Student Hymnal* (Century Co.) No. 210.

DISCUSSION:

How our friends help us.

How we can help our friends.

When the juniors seem ready for the idea, the leader may suggest that it would be a wonderful thing if the juniors could take as their motto for the year—"The Junior Church of the Friendly Heart."

MAKING PLANS:

How shall we start? Possible suggestions:

1. Being friendly to all in our department. Shall we stop there?
2. Making our homes friendly.
3. Being friendly in school, to new pupils, pupils of other races, handicapped boys and girls, old people.
4. Talking over our plan with the pastor. Telling him we want our church to be known as "The Church of the Friendly Heart."
5. Making friendship posters to put up in our room to remind us of our part.
6. Sharing our plans with God in our worship services.
7. Composing a Friendship Code.

Friendly, Like Jesus

If there is any one quality of Jesus which boys and girls of junior age are prepared to understand it is his friendliness. Help them to understand that people do not suddenly become friendly after they are grown up, but that the habit is started while they are still young. Jesus' wonderful friendliness must have started when he was a boy.

STORY MATERIAL:

Ball, *The Story Peter Told* (H. Holt), chapter II, "Jesus and the Children."

Bonser, *The Little Boy of Nazareth* (Ray Long and R. R. Smith), pages 170 ff. "Some New Friends," an imaginary story of the boy Jesus, based on the possibility of his having met Peter and Andrew on a boyhood visit to Capernaum.

Lambertson, *Rules of the Game* (Abingdon). "A Cup of Cold Water," adapted from an incident in *Ben Hur*.

Niebuhr, *Greatness Passing By* (Scribner's), "A Day in Capernaum."

Oxenham, *The Hidden Years* (Longmans, Green Co.), chapters I-III. "My Meeting with the Boy," "A Great Friendship," and "Of Hero Worship."

A Worship Service

THEME: Friendly, Like Jesus

PRELUDE: "O Brother Man, Fold to Thy Heart Thy Brother"

CALL TO WORSHIP: "If I Can Stop One Heart from Breaking" from *New Hymnal for American Youth* (Century Co.) No. 242

HYMN: "We Would See Jesus"

POEM *(in unison)*: "Like Other Boys" found in the *Closely Graded Series*, Course V, Part 4

STORY: "Some New Friends" from *The Little Boy of Nazareth* by Bonser, or one of the other stories suggested under story materials

JESUS' CODE OF FRIENDSHIP:

Jesus said to his friends, "I have told you all this that my joy may be yours, and that your joy may be complete. This is my command: 'Love one another, even as I have loved you.' No man has greater love than that which leads him to lay down his life for his friends. You are my friends if you do whatever I command you. I call you servants no longer, for the servant does not know what his master does; but I call you friends, for I have told you everything that I have heard from my Father. You did not choose me, but I chose you and appointed you to bear fruit that will remain, so that whatever you ask of the Father in my name he will give you.

—From *The Children's Bible* by Sherman and Kent (Scribner's).

Jesus Calls His Friends to Help Him Show Friendship to the World. (Luke 9)

THE CALL TO BE A FRIEND: Margaret Tarrant's picture "Behold, I Send you Forth" might be before the group during the service, and at this point the juniors may talk about the different boys and girls in the picture, imagining what friendly deed each one is starting out to do. After this they may sing as a song of dedication, either one of the following songs.

HYMNS:

"When Jesus Was a Little Lad," with the refrain

I daily pray that I shall be
Like him of whom the Scriptures tell
That gentle Boy who loved so well
The little Lad of Galilee.

"At Work Beside His Father's Bench" found in *Closely Graded Series* (Graded Press), Course IV, Part 4; also in the *Junior Church School Hymnal* (Presbyterian Board of Christian Education).

"O Master of the Loving Heart," found in the *Junior Church School Hymnal*; also January, 1932, issue of the *Journal*, page 35.

"I Would Be True."

The Family of the Friendly Heart

PICTURE APPRECIATION: To stimulate thought about the possible ways of being friendly in our families with our parents, grandparents, or brothers and sisters.

"Grandmother's Story," Merle. (Can be secured through the Public Library, New York City.)

"The Last Day," Breton

"The Children's Hour," Taylor

"Home-Keeping Hearts are Happiest," Taylor

"Madame Le Brun and Her Daughter," Le Brun

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"Little Sister," Albright
"Children of the Sea," Israels

POEMS:
Barrows, *One Hundred Best Poems for Boys and Girls* (Whitman)
"Song for a Little House," Christopher Morley
Lyman and Hill, *Literature and Living*, Book I (Scribner's)
"Prayer for a Little Home"
New Hymnal for American Youth (Century Co.), Selection No. 527
"House Blessing," Arthur Guitermann

STORIES:
Bonser, *The Little Boy of Nazareth*
Stories about the little boy's home life.
Hartshorne, *Stories for Worship* (Scribner's)
"Bobby Chase's Vacation"
Other stories in the section on "Building the House of Friendship"
Niebuhr, *Greatness Passing By*
"Bless Grandfather"
"A Little Red Purse"
Perkins and Danielson, *The Mayflower Program Book*, (Pilgrim Press)
"The Other's Muscle"

Friends with Handicapped People

STORIES:
Lyman and Hill, *Literature and Living*, Book III
"The Little Sign for Friend" by Margaret Prescott Montague. The story of a little boy in a house for deaf and dumb children who befriended a big boy who came to the school lonely and afraid. Other stories in section on "Handicapped People."

Worthy of Our Friends

Once there lived in Russia a girl named Marie. She was such an interesting girl, so full of life, so friendly that she had many friends and people who heard about her and wanted to know her. One day some people called who had never met her. A friend said to her, "There are some people here who want to meet you." Before she entered the room where the people were waiting to meet her, Marie stopped for a moment and said a little prayer, "O God, make me worth meeting."

This story can be linked with the poem "Friends" by Frank D. Sherman.

ADDITIONAL STORY MATERIAL:
Hartshorne, *Manual for Training in Worship*
"Quarrels—John and Ivan"
"Two Monks"
"The Story of a Family Portrait"
Hartshorne, *Stories for Worship*
Section on "Building the House of Friendship"
Perkins, Jeanette, *Primary Worship Guide* (Pilgrim Press)
"When Tom Did Something Hard"
(See page 37)
"The Valentine Box"
"Playgrounds"

SEPTEMBER WORSHIP SUGGESTIONS FOR LEADERS OF YOUTH

*By Dr. and Mrs. J. Ruskin Howe**

The worship helps for September are planned to center about the general theme "Friendships." It is the month when in school and community old friendships are brought from vacation and travel to make the months ahead richer.

The second service, only, has been planned in full; the others carry materials for use as planned by local committees. It is strongly urged that the leader, in each case, state clearly and briefly the dominant emphasis of the service, in order that the group may more fully follow the significance of the successive themes.

The first service is general in nature, "Friendship, the Sharing of Life." The second offers opportunity for reflection on the value of old friendships after a summer of measurable separation, and on the charm of new friendships made, "Friends, Old and New." The third service is missionary in nature, "The Call to World Friendship." The final service seeks to renew and enrich the greatest of life's friendships, "The Joys of the Friendship with Jesus."

September 4

THEME: *Friendship, the Sharing of Life*

HYMNS: "Love Thyself Last"
"Father in Heaven, Who Lovest All"

LEADER: Jesus Christ, who has been called the greatest artist in the fine art of living whom the world has ever known, valued *people* as his chief treasure. He did not under estimate the value of other things, but can you think of anything which he ever put on the same level with men and women and little children?

And if people are more precious than all else, does not that mean that the secrets of a truly successful use of the gift of life are all bound up in learning how to live our lives in right relationship to the lives of other people? We need not tax our minds or burden our hearts by learning a long list of things which we must or must not do. The *whole* law of life, Jesus tells us, is summed up in the commandment to love the people who come into our lives; the Great Person, God; and the other persons, our neighbors, who are sharers with us in the gift of life. In other words, if we have learned how to live in rich and glad friendship with God and other people, we have learned Jesus' own rule for "abundant life." "For the problem of friendship is the problem of life itself. He who has learned to love—and only he—has learned to live."

From *The Laws of Friendship* by Henry Churchill King.

SCRIPTURE: "Paul's Sketch of the Friendly Life," I Cor. 13.

PRAYER:

We thank thee for the gift of friendship, that makes people care for one another, for the power of life that drives out that which is greedy and mean in human hearts.

We thank thee for those who make our lives happy. May we give them comradeship and love in return. Keep us from being fickle and make us dependable and loyal.

Guide us in our friendships that we may choose high-minded and worthy companions, whose association will make us better men and women, and who will be our life-long friends. Above all, we want thee as our closest companion through life. Amen.

—ROBERT BARTLETT

Additional Material

"By friendship I mean the greatest love and greatest usefulness, and the most open communication and the noblest sufferings and the most exemplary faithfulness and the severest truth and the heartiest counsel and the greatest union of mind of which brave men and women are capable."

—JEREMY TAYLOR

"What is the beginning? Love. What is the course? Love still.
What is the goal? The goal is love on the happy hill.
Is there nothing then but love, search we sky and earth?
There is nothing out of love hath perpetual worth.
All things fail or fade; all things fly or flee.
There is nothing out of love worthy of you or me."

—ELIZABETH BARRETT BROWNING

STORY: "Where Love Is, God Is" by Tolstoi. (A convenient version may be found in Lambertson's *Rules of the Game*, Abingdon Press.)

"A friend is a person with whom I may be sincere."

—EMERSON

"If there be no loyalty, there is no great friendship."

—HUGH BLACK

"All true friendship and love have a fundamental basis of confidence and trust. If built on any less sure foundation they cannot last. Wholesome comradeship grows into a deep and abiding love which miles cannot lessen nor years destroy."

—From *The Girl's Everyday Book*, Womans Press

SANCTITIES

"Alone, and clean, and sanctified within,
Should'st thou into the secret place of Friendship go;
As goes the Priest within the Holy Place
Of God, Most High!

"And none of those who wait without
May understand the Mystery of Grace
Enacted there; nor thou, without profanity,
Disclose the secrets of that fellowship!

"But, from thy face as from a dim-lit fane, shall gleam
A hallowing light; and from thy lips shall fall
The benedictive words that reconcile the souls
Of men to Life, and Light, and Love, and God."

—From *Flutes of Summer* by O. W. Warmingham, published by The Gorham Press, Boston.

September 11

THEME: *Friends Old and New*

OPENING SENTENCE:

Blessed is the man who has the gift of making friends; for it is one of God's best gifts. It involves many things, but above all, the power of going out of one's self and seeing and appreciating whatever is noble and loving in another man.

—THOMAS HUGHES

FELLOWSHIP HYMN: "When Thy Heart with Joy O'erflowing"

LEADER: This is the month of the year when we are renewing old friendships after a summer of vacation and separation. Some of us no doubt have formed new friendships and as our fall activities begin we will be meeting new folk again and laying the foundation for more new friendships.

O! Wonder!
How many goodly creatures are there here!
How beauteous mankind is! O brave new world,
That has such people in it.

—SHAKESPEARE

POEM: "New Friends and Old Friends"

Make new friends, but keep the old,
Those are silver, these are gold;
New-made friendships, like new wine,
Age will mellow and refine.
Friendships that have stood the test—
Time and change—are surely best;
Brows may wrinkle, hair grow gray,
Friendship never knows decay.
For 'mid old friends, tried and true,
Once more we our youth renew.
But old friends, alas! may die;
New friends must their place supply.
Cherish friendship in your breast,
New is good, but old is best;
Make new friends, but keep the old.
Those are silver, these are gold.

—ANONYMOUS

SOLO: "He Is My Friend," found in *Singing Pathways* by Mary S. Dickie (Powell and White).

SCRIPTURE: The book of Proverbs is really a manual on friendship. Let us read: Proverbs 17:17; 18:24b; 27:6, 9, 10.

HYMN: "I Would Be True" (stanza 2)

STORY: "Two Friends of Old"

There is no more delightful pilgrimage than a journey among the classic friendships of literature and history. How radiant they stand out against the general background of human selfishness and greed! Damon and Pythias, David and Jonathan, John Alden and Miles Standish—these are but three of a long series of great friendships that ornament the pages of time. We are thinking, in particular, this morning of those two boys of ancient Israel, David and Jonathan. Their names, even more than the others, perhaps, have stood as the proverbial symbols of a friendship that runs deep and true. So different in outward condition, they were nevertheless knit together in a fellowship of the heart that could not be broken. One a shepherd lad, the other the son of the king, there was yet no barrier to their love. Their attraction for each other was immediate—a sort of friendship at first sight. But it was an extraordinarily true one, and showed two noble qualities besides loyalty: sacrifice and duty. Jonathan sacrificed inheriting his father's crown in serving David; it was a supreme test of character for Jonathan to advance another into kingship. But the "sweet singer of Israel" repaid such magnanimity by caring for Jonathan's son after Jonathan was slain, and fulfilled his duty to the house of Saul.

SCRIPTURE STORY: I Samuel 18:1-4; 20:16, 17; II Samuel 1:1-4, 17, 25-27.

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PRAYER:

O thou great Friendly Father God, we thank thee in this hour for the friendship thou hast sent to light our way. We want to thank thee for all those who have been to us as beacons in the darkness of our doubts and our confusion; for those whose lives have been centers of fellowship and cheer in times when life was joyous and triumphant. Grant us, we pray, the bounty of good friends through all our days. And make us, above all, more worthy of the ones who call us friend. Give us, by thy gracious spirit, those qualities of soul by which we can be friend to all thy children. In the name and for the sake of Jesus, our Great Friend and Elder Brother. Amen.

Additional Material

COMPANIONED

You did not speak of God . . . You only came
When I was lonely and made glad the days,
When I was sad and showed me laughter's ways.

You did not speak of God . . . you spoke perchance
Of soaring birds . . . of song . . . of sudden lights,
Of flowers and trees . . . of silent starlight nights.

You did not speak of God . . . and yet I know
Somewhere in space your hands have touched his hands,
You are to me as one who understands.

—THEODOCIA PEARCE, from *A Girl's Book of Friends.*

"Friendship," from *The Girl's Everyday Book* (Womans Press) 170-180 pp.

If a man does not make new acquaintances, as he advances through life, he will soon find himself left alone. A man, Sir, should keep his friendships in constant repair.

—SAMUEL JOHNSON

September 18

THEME: *The Call to World Friendship*

HYMNS: "In Christ There Is No East nor West"
"We've a Story to Tell to the Nations"
"Jesus, Thou Divine Companion."
"Christ for the World We Sing"
"Where Cross the Crowded Ways of Life"
"Let There Be Light, Lord God of Hosts"

LEADER: When the lawyer asked Jesus the question, "Teacher, what shall I do to inherit eternal life?" we recall that Jesus answered, "Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy strength, and with all thy mind; and thy neighbor as thyself."

READING: "And Who Is My Neighbor?"

There was a woman of America who stood and said fervently, "Thee, Lord, I love with all my heart and soul and mind and strength." But he answered, "That is not enough. You are also to love your neighbor as yourself." "Who is my neighbor, Lord?" she asked. And the Lord replied:

"There are little children wearing out their lives in factories in every state in your nation. 'They are not my children,' you say, and pass by on the other side.

"There is a woman in your town who fell among unfriendly folk who stripped her of her reputation, and lashed her with their tongues, who froze her with their scorn and left her half dead in her soul. And all the 'respectable women' went by on the other side.

"There was a foreign woman who came to live in your town, homesick, baffled by strange customs in a strange land. And you, who were so busy with many things, looked at her and went by on the other side.

"There was an intelligent girl trying to get an education in order that she might live more abundantly, and you laughed at her efforts because her skin was different in color from your own.

"There was an industrial girl striking for a living wage for her family and friends, and you yawned over the newspaper account of her efforts and deplored the inconvenience the strike caused you.

"There is a woman in your kitchen who is a human being; a man in your garden; a woman who lives in your street; a church seeking in its way to bring in the Kingdom—but it is not your church!

"There are backward races groping for life and freedom; confused nations great and small, trying dimly to find the way to give their gifts to the common life of the world. Human beings! Neighbors all!"

"And you are to love your neighbor as yourself."

PRAYER

LEADER: Jesus told of the ideal of Universal Brotherhood,

"God . . . hath made of one blood all nations of men to dwell on all the face of the earth."—Acts 17:26

"Let us love one another: for love is of God; and everyone that loveth is begotten of God, and knoweth God. He that loveth not, knoweth not God; for God is love."—I John 4:7-8.

"When all men love one another, God's kingdom will be fully here. In that day, as our prophets have said, nations will no longer rise up against nation, neither shall men learn war any more. But they shall beat their swords into ploughshares and their spears into reaping hooks and war shall cease from among you. This, too, I say unto you. But you must first love one another."

—From *By An Unknown Disciple*

SPECIAL MUSIC: "Foreign Missions in Battle Array," Vachel Lindsay

Additional Material

"God framed
Mankind to be one mighty family,
Himself our Father, and the world our home."

—COLERIDGE

"No one could tell me where my Soul might be;
I searched for God, and God eluded me;
I sought my Brother out, and found all three."

—ERNEST CROSBY

"O Brother man, fold to thy heart, thy brother,
Where pity dwells, the peace of God is there.
To worship rightly is to love each other
Each smile a hymn, each kindly deed a prayer."

—WHITTIER

PRAYER:

Thy Kingdom come, O Lord,
Wide circling as the sun;
Fulfil of old thy work.
And make the nations one;
Till rise at last, to span
Its firm foundation broad
The commonwealth of man,
The city of our God. Amen.

STORIES: Incidents from the lives of such people as Dr. Mary Stone of China, Albert Schweitzer of Africa, Kagawa of Japan, etc.

September 25

THEME: *The Joys of Friendship with Jesus*

HYMNS: "I've Found a Friend"
"We May Not Climb the Heavenly Steeps"
"Dear Lord and Father of Mankind"

SPECIAL MUSIC: "O Son of Man," found in *American Student Hymnal* (Century Co.)

RESPONSIVE READING:

Leader: Henceforth, I call you not servants; . . . but I have called you friends.
Response: This is my commandment that ye love one another, even as I have loved you.
Leader: Greater love hath no man than this, that he lay down his life for his friends.
Response: (all singing): "Love Thyself Last"

LEADER: In the Beatitudes, Christ gives the basic qualities of character and influence and of happiness—in other words they are his statement of the fundamental qualities of a true friend. (Moffatt's Translation is used and the words in parentheses are suggested by Dr. Henry Churchill King in his book *The Laws of Friendship.* These may be read by two people.)

Blessed are those who feel poor in spirit!
(They are teachable.)
Blessed are the mourners!
(They are penitent.)
Blessed are the humble!
(They are self-controlled.)
Blessed are those who hunger and thirst for goodness!
(They are genuinely earnest in pursuit of the highest.)
Blessed are the merciful!
(They are sympathetic with men.)
Blessed are the pure in heart!
(They are reverent toward men.)
Blessed are the peacemakers!
(They are the promoters of love among men.)
Blessed are those who have been persecuted for the sake of goodness!
(They have sacrificed for men and God.)

PRAYER:

Father of mercies, we adore thee for the fulness of thy love manifested in Jesus, our Lord. We marvel at the easy, human friendliness with which he entered into the lives of those he met in the days of his flesh. Forbid that we should mistakenly hold him at too great distance from our actual life. We would cultivate the habit of carrying all our problems into his genial presence, expressing our own thoughts without fear, and listening to his words of light and healing. Make us worthy of him, and may the mind that was in him be in us also. Amen.

—From *The Daily Altar*

Additional Material

And this is the mark of those who walk the Way of Friendly Hearts. They wear no royal purple to distinguish them. They are not known by the greatness of their riches, or the depths of their knowledge, or the height of their fame. "By this shall all men know that ye are my disciples, if ye have love one to another."

Shall we, too, journey along the Way of Friendly Hearts with the Great Friend of all the world? Jesus said, "I have called you friends." The Master could say that only to those to whom he could also say, "Ye are they that *continue* with me."

COMRADE JESUS

"I tramped the pavements, cursing God,
When there beside me Jesus trod!

"Now we shall walk, my Friend and I
Across the earth, the sea, the sky.

"I do not know what he may be;
I only know he walks with me.

. . . . . .

"Oh, lonely feet! Oh, bleeding feet!
In step with mine on the city street."

—RALPH CHEYNEY

WHO ARE YOU, JESUS?

"Who are you, Jesus?
I am the Light of the World,
I am the Water of Life,
I am the Good Shepherd,
I will see you again and your heart shall rejoice
And your joy no one taketh away from you.
These things have I spoken unto you that my joy
May be in you, and that your joy may be full.
The fruit of the Spirit is joy.
And God is like that."

—From *The Girl's Everyday Book*

A CREED

"Here is the truth in a little creed,
Enough for all the roads we go:
In love is all the law we need.
In Christ is all the God we know."

—EDWIN MARKHAM

NAPOLEON SPEAKS FOR CHRIST

"Alexander, Caesar, Charlemagne, and I have founded great empires, but upon what did these creations of our genius depend? Upon force! Jesus alone founded his empire on love, and to this very day millions will die for him. I think I understand something of human nature, and I tell you that all these were men and I am a man. None else is like him. Jesus Christ was more than a man."

—From the *New Hymnal for American Youth*

"Love him and keep him for thy friend, when all go away. He will not forsake thee, nor suffer thee to perish in the end."

—THOMAS Á KEMPIS

SUGGESTED POEMS:

"Behold Him Now Where He Comes!" Richard Watson Gilder, found in *Quotable Poems,* Vol. I (Willett, Clark and Co.)

"The Christ of Common Folks," George T. Liddell, found in *The Master of Men* compiled by Thomas Curtis Clark (Ray Long and R. R. Smith)

"Companionship," Maltbie Babcock, found in *The Master of Men*

"Polonius' Advice to Laertes," Shakespeare, from *Hamlet*

"It Is a Sweet Thing," Percy Bysshe Shelley

Additional Materials on "Friendship"

The Girl's Year Book, New York, Womans Press. 1921 and 1930 editions.

The Book of Friendship Verse, collected by Joseph Morris and St. Clair Adams. New York, George Sully and Co., 1924.

A Girl's Book of Friends, issued by The National Girl's Work Board, Toronto. The Religious Education Council of Canada, 1929.

Youth Adventures With God, Grace Gilbert Pickerill. Indianapolis, United Christian Missionary Society.

Friendship, Hugh Black. New York, Fleming H. Revell.

Seventy-five Stories for the Worship Hour, Margaret Eggleston. Garden City, New York, Doubleday, Doran.

Suggested Stories of Friendship: The story of Ruth, from the Bible; Damon and Pythias; Orestes and Pylades; Amis and Amile.

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SEPTEMBER SUGGESTIONS FOR THE SCHOOL WITH COMBINED DEPARTMENTS

*By Elva Westbrook Edwards**

During the summer months our theme has been "Finding God in the Beauties of Nature." After our vacations when we get back to our regular work, we meet again the old friends who work with us each day, we remember the new friends we have met during the summer, and we make new friends among those with whom we come in contact. It is well for us to stop to appreciate these friends of ours, to find in the fellowship of others the spirit of God just as we found it in the beauties of nature.

For our programs we have combined the materials given in the age-group programs, using our own themes. For September 4 we have suggested an entire worship program. For the following Sundays we have given references to materials to be used in planning the programs. The call to worship and the offering service for September 4 may be used throughout the month.

September 4

THEME: *The Value of Friends*

PRELUDE: Music for "O Brother Man, Fold to Thy Heart Thy Brother"

CALL TO WORSHIP *(read by leader):*

O brother man, fold to thy heart thy brother;
Where pity dwells, the peace of God is there;
To worship rightly is to love each other,
Each smile a hymn, each kindly deed a prayer.

Follow with reverent steps the great example
Of him whose holy work was doing good;
So shall the wide earth seem our Father's temple,
Each loving life a psalm of gratitude.
—JOHN GREENLEAF WHITTIER

HYMNS: "Father in Heaven, Who Lovest All" or "Friends"

SCRIPTURE: Young people's program, September 4.

HYMN: "Love Thyself Last"

LEADER'S TALK: "What It Means to Have Friends." This talk may be built around some of the definitions of friends found in the junior programs, "Approach"; or in the young people's program for September 4, "Additional Material." Or the talk may be built about the story of David and Jonathan, for suggestions see young people's program for September 11, "Two Friends of Old."

PRAYER: Thanking God for Friends.

POEM: "It Is My Joy in Life to Find," junior programs, "Appreciation of the Poem."

OFFERING SERVICE:

Leader: Not what we give but what we share,
For the gift without the giver is bare;
Who gives himself with his alms feeds three,
Himself, his hungering neighbor, and me.
—LOWELL

Unison Prayer: God, our Father, from whom cometh every good and perfect gift accept these gifts of ours. Amen.

HYMNS: "When Thy Heart with Joy O'er Flowing" or "I Love My Friends and They Love Me." (See page 33)

September 11

THEME: *The Inner Circle of Friends*

HYMNS: Young people's program for September 11 or primary program for September 18.

SCRIPTURE: Primary program for September 18 or young people's program for September 11.

PRAYER: Young people's program for September 11.

POEMS: "New Friends and Old Friends," young people's program for September 11. "Companioned," young people's program for September 11.

STORY: See references for junior programs, "The Family of the Friendly Heart" or the following:

WHEN TOM DID SOMETHING HARD

Maurice and Tom were friends. Until Maurice got his new bicycle, they had done everything together. Tom had no bicycle, but in school and at recess time the two boys kept together as much as possible. Ever since Washington's birthday they had been making a chart. It had pictures of brave people they knew about. There was Washington, because he wouldn't give up; there was Abraham Lincoln, because he worked so hard to go to school. There was Daniel, because he ate the food that would make him strong in spite of the king's orders; there was Lindbergh, because he studied and practiced until he could fly across the ocean.

"It's brave," said Maurice, "when you have something hard to do and make yourself do it."

The chart was not finished, for one or the other kept finding out about some one else to add to it.

Spring was coming now, and Miss Allen, the teacher, had said she wished they could have some pussy willows to decorate their room. Maurice and Tom thought at once of the pussy willow place at the end of town.

"I'll ride my new bicycle out there tomorrow," thought Maurice, "and get some to surprise her."

"I'll walk out there tomorrow," thought Tom, "and get a big bunch."

The next day Maurice left his bicycle at Tom's and the two boys walked over to the school together. As they passed some teachers in the hall Tom heard one say, "It looks like rain, doesn't it?" Maurice had gone on ahead and did not hear, but Tom thought of his friend's new bicycle leaning up against his house. There was just time, he thought, to put it under cover if he hurried back. He did not even stop to tell Maurice, but dashed back to his house and put the bicycle in his kitchen, where his mother was working.

"Wear your rubber boots to the meadow," she reminded him again, "and don't be out after it begins to grow dark." Then, as he went out of the door she called back after him, "We'll all be away this afternoon, so the house will be locked. If you're home first, you know you can find the key behind the shutters."

Tom reached the school again just as the rain began to fall. Once or twice during the shower he looked out and thought how pleased Maurice would be to find his new bicycle safe and dry. It soon stopped, however, and he forgot about it. He was working hard on his lessons so that he could get to the pussy willow place himself as soon as possible.

He was the first one out of school that day, and he whistled as he started for the swampy field. It was a long walk, but he finally passed the last house in the town and could see the field just ahead. He could even see the brown willow branches with their silver buds. It was funny that Maurice wasn't there ahead of him. He had thought that the bicycle would have passed him long before now. The bicycle! Tom stood stock still. Of course Maurice hadn't passed him. He hadn't even started, for his bicycle was locked up in Tom's kitchen! How dreadful for Tom to have forgotten it! How disappointed Maurice would be—perhaps, how cross!

Tom looked at the pussy willows just ahead. He was so near that he could get a bunch now. If he went back to unlock the bicycle it would be too late to return and get them. He went forward a step or two and stopped. Maurice had planned, too, to get the pussy willows, and Tom had locked up his bicycle. It was hard to think of going back, but he would have to. All those heroes on his and Maurice's chart had had hard things to do, too, but they'd made themselves do them. He wondered if it had been as hard for them as it was for him. But he turned himself quickly about and started to run.

Running with rubber boots on seemed almost as slow as walking, his legs were so heavy to lift! But he must hurry, so Maurice would have time to get some pussy willows. When he reached the house he sprang up the steps, found the key, and opened the door. He pulled out the bicycle and locked the door again. Then to save time, he jumped on the wheel and rode as fast as he could to Maurice's house.

Maurice was sitting on the steps, his chin in his hands, looking as angry as he felt. The minute he had been dismissed from school he had run to Tom's for his bicycle. It was gone. He rang the bell to the house. Nobody answered.

"Tom took my bicycle," he thought indignantly, "and has gone to get pussy willows."

Now he couldn't surprise Miss Allen, but Tom would. With sulky lips and scowling forehead he walked to his own front steps. There he had been sitting ever since, thinking of all he would say to Tom when he saw him.

At Tom's shout he looked up. Just as he supposed, Tom had his bicycle.

"You stole it!" he cried, coming down off the porch and snatching the handlebars. "You wanted to get the pussy willows yourself, so you wouldn't let me have my own bicycle! You took it, you mean—"

Tom looked at him and grew very red. So that was the way Maurice felt! Very well, if he wanted to fight! He rolled up his sleeves and took a step forward, still hot and panting from his race home.

"Call me mean, will you? Say I stole your bicycle!"

Suddenly he stopped and stepped back. Why, he was going to fight—fight with his best friend! All in an instant he thought of the good times they had had together. He thought of the chart they were making. In a flash he remembered Maurice's saying, "It's brave when you have something hard to do and make yourself do it."

Tom swallowed. It would be hard to speak kindly now to Maurice, and explain. Could he make himself do it? He swallowed again. Then he pulled down his sleeves. Then he took a long breath.

"You don't understand," he said. "I was 'way out, nearly to the swamp when I remembered. I could have picked the pussy willows—they were in sight—but I remembered your bicycle. I'd put it in the house to keep it from getting wet. I came home to get it out for you. You'll have time to get the pussy willows now, if you hurry."

Maurice said nothing at all, but took the bicycle and rode away.

"He might have thanked me," thought Tom as he watched him go.

He was still thinking it when he went to school the next morning. He expected to see a great bunch of pussy willows on Miss Allen's desk. Instead there were two, one on Maurice's and, to his surprise, one on his—just as though he had got them himself. Maurice was a good scout after all, Tom thought joyfully. He looked over at his friend, who was putting some finishing touches on their chart. Tom walked over to see what new name he could have added. This is what he read on the chart of brave people:

"Tom"

"Because he keeps his temper. Because he makes himself do hard things. Because he is a good friend."

"Come on," said Maurice when Tom had finished reading. "Let's give our pussy willows to Miss Allen."

—From *Primary Worship Guide*, by Jeanette E. Perkins. Copyright The Pilgrim Press. Used by permission.

September 18

THEME: *Widening Our Circle of Friends*

(This theme may be interpreted to include "World Friendship" as in the young people's program for September 18, or it may mean extending the more immediate group by welcoming new friends as given in the primary program for September 25, or it may be simply kept general to include all ways of widening the circle.)

HYMNS: Young people's program for September 18.

READING: "And Who is My Neighbor," young people's program for September 18, including the leader's statement before it.

PRAYER: Primary program for September 25.

READINGS AND POEMS: Young people's program for September 18.
"Worthy of Our Friends," junior program.

STORIES: References in junior program, "Friends with Handicapped People."

September 25

THEME: *Jesus, the Friend of All*

HYMNS: Junior program, "Friendly Like Jesus" or young people's program for September 25.

SCRIPTURE: Junior program "Friendly Like Jesus" or young people's program for September 25, Scripture reading.

PRAYER: Young people's program for September 4.

POEMS AND READINGS: Young people's program for September 25.

STORY: References in junior program, "Friendly Like Jesus," or

SONG AND STORY: "Tell Me the Stories of Jesus," primary program for September 25.

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Research Service Bulletin No. 10

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Developing Educational Consciousness

(Continued from page 15)

teachers are giving time for pre-session work with classes. Other teachers are building loose-leaf lesson plans. Requests for materials and specific helps are many.

In spite of the depression the education committee felt the need for a vacation church school and put forth a supreme effort to provide the extra-budget expense and introduced the vacation church school into the life of the church with results that are reflected in the class discussions and worship programs several months later.

The prestige of the education committee is great. All things that naturally fall within its jurisdiction are delegated to it from all organizations and departments of the church and the plans and policies of the committee are accepted graciously by all other committees where there is an overlapping of interests. The worship and stewardship activities are especially allied with the education committee.

The official body of the church is fast becoming a functioning rather than an authoritative organization. In the very nature of the total program it became necessary to place the heads of all departments on the official board. The persons who are actually carrying the load now share in all the planning. The policy determining and the policy executing functions are closely tied up in the one governing body which is becoming more and more educationally minded.

The most wholesome result is a general attitude of humbleness and a readiness to admit shortcomings together with a determination to spend time and money in effecting changes.

A Church Defines Its Objectives

(Continued from page 20)

Intimate acquaintance with the activities, motives, and ideals of many of the great characters of history and literature.

An intelligent appreciation of the nature and values in other religions.

Knowledge of and interest in the work of churches and other agencies sharing in the religious work of the world.

Understanding of and interest in the outstanding social and religious issues of modern life such as economic conditions, racial conflicts, international problems, sex ideals, family life, political reform, theological reconstruction in an age of science, etc.

Knowledge of great worship materials—hymns, poems, art, etc.

Spiritual enrichment through reading, meditation, and fellowship with others.

Religious Activities That Promote Christian Living

Private prayer and meditation in which the individual reaches out for an understanding of the meaning and purposes of life, responding to the spiritual urges of life and seeking to live in vital relation to God.

Public worship in which common faith is expressed in and attention is directed to the realization of Christian ideals.

Participation in such enterprises of the church as religious education, missionary activities, social service, community and world relations.

Cooperation in the development of strong churches and other agencies needed for the growth and expression of fullest cooperative living.

Growing a Graded Church

(Continued from page 17)

problems at hand. It is sound in principle and it is sound educationally. It is not some magic cure for traditional ills, but if studiously and wisely approached under a thoroughly trained leadership the results will be lasting and assuring. Any attempt to standardize programs would be unwise. Instead they should be adapted to local needs and conditions. The content should always center in the needs of the individual and group life providing for a unified and related experience.

The graded church seems to be gaining a foothold throughout the country. It is making slow progress but this is wholesome as sound education is always a slow process. It is also encouraging to know that nearly all the newer graded lessons give excellent guidance in this connection.

We know now that "any attempt to make children and young people religious in grown-up ways can only be described as tragic, that to attempt to make boys and girls model replicas of virtuous and religious adults is a proceeding as foolish and misguided as to attempt to make a watch dog of a canary. A little child finds it not hard to enter the Kingdom of Heaven, provided it is allowed to go in by the little child's gate. Some, indeed, may have to come out again by the same gate before they enter as adults in an adult way, but they who have once been in as children find little difficulty in finding the way as men and women."[1]

[1]Rev. Edward Vernon in the December 10, 1931, *British Weekly*.

Current Film Estimates

The National Film Estimate Service

As You Desire Me (Greta Garbo) (MGM) Accurate screening of the stage play, with Garbo doing typical work as alluring, sensual cabaret singer, turned wanton by war, memory of former happy marriage gone. Struggle to win back old personality and position interesting and fairly convincing.
For A: Good of kind *For Y:* By no means *For C:* No

Congress Dances (Lilian Harvey, Conrad Veict) (U.A.-UFA) Charming, elaborate comedy-operetta of days of Metternich, Napoleon, and Congress of Vienna, gorgeously mounted and beautifully acted. Great historical interest. Probably too continental in spirit, manner, and style of comedy for general appreciation. A notable picture.
For A: **Excellent** *For Y:* Fine of kind *For C:* Beyond them

Devil's Lottery (Elissa Landi) (Fox) Sensational and sophisticated story about four winners of huge sweepstakes prizes, all week-ending at country estate. Sudden wealth brings unhappiness and disaster to all concerned. Neither skillful nor impressive, save bits of good character acting.
For A: Hardly *For Y:* Doubtful *For C:* No

Doomed Battalion, The (Luis Trenker) (Universal) Vivid picture of a bit of the great war in the high Alps, splendidly told and notably acted by largely foreign cast. Extraordinary photography. Hero and heroine unusually fine. Grim, human, and convincing.
For A: ***Notable*** *For Y:* ***Very good*** *For C:* Very exciting

Famous Ferguson Case, The (Joan Blondell) (First National) One of poorest newspaper pictures to date. Clumsy direction and chopped-up narrative make a passable story too vague for interest. Dialog often cheap and mostly mediocre, with no notable acting to save it. Supposed propaganda for clean journalism.
For A: Mediocre *For Y:* Mediocre *For C:* No interest

Heart of New York (George Sidney) (Warner) A story made up merely of low-comedy and vaudeville stuff—horrible English by burlesque Jewish characters, exaggerated plot and action, etc. Waste of George Sidney. Inane but harmless, and laughable for many.
For A: Hardly *For Y:* Probably funny *For C:* Probably funny

Hell's House (Junior Durkin, Pat O'Brien) (Capitol) Serious picture of Reform School problem, sincerely played and directed. Much human and dramatic value in little hero's misdirected devotion to a crook, as well as wholesome and stimulating propaganda on reform school conditions.
For A: Rather good *For Y:* ***Good*** *For C:* Better not

High Speed (Buck Jones) (Columbia) Buck Jones as racing auto driver—usual track thrills of speed and accident. Hero beats crooks who would thwart his ambition, but he gets the purse, helps a cripple, and wins the girl.
For A: Hardly *For Y:* Probably good *For C:* **Good**

Huddle (Ramon Novarro, Madge Evans) (MGM) Sturdy young Italian goes from steel-worker's home to Yale, suffers long and often for his crudity, but sheer grit and nerve make him finally a football hero. Much good comedy and light romance well acted.
For A: Fair *For Y:* Probably good *For C:* Probably good

Law and Order (Walter Huston) (Universal) Violent Western of toughest frontier days. Perhaps makes record for hardboiled lawlessness, heavy shooting, and killings that include almost entire cast. Huston convincing as peace-loving, iron-hearted U. S. marshal who quells the chaos.
For A: Hardly *For Y:* Perhaps *For C:* Doubtful

Lena Rivers (Charlotte Henry) (Tiffany) Good, wholesome story of unhappiness that taints the life of an illegitimate child—with much character interest, live humor, genuine pathos. Acting is sincere but some of it so amateurish as to bar the picture from deserved success.
For A: Fair *For Y:* Fairly good *For C:* Little interest

Letty Lynton (Joan Crawford, Robert Montgomery) (MGM) Perhaps sexiest film to date. Wealthy heroine, let go by long suffering mother, enjoys sex orgies around world. Meets clean hero, "true love," poisons last lover, and perjury by mother, maid, and hero brings happy ending.
For A: See it and think *For Y:* Pernicious *For C:* No

Love Affair (Dorothy Mackaill) (Columbia) Improbable story designed merely to let Dorothy Mackaill show how to be rich, gay, and physically alluring. Heroine even seduces hero. Thoroughly unhealthy story about people leading unhealthy lives with wealth, booze, and liaisons as features.
For A: Hardly *For Y:* Pernicious *For C:* No

Man Wanted (Kay Francis, David Manners) (Warner) Rich play-boy husband, hard-working editor wife, love each other genuinely but lead independent lives. Hero becomes secretary to editor—hence her divorce and his broken engagement needed for happy ending. Unconvincing and sophisticated, but not offensive.
For A: Hardly *For Y:* Unwholesome *For C:* No

Neck and Neck (Glenn Tryon) (Sono-Art) Mediocre story about a door-to-door salesman who brags of his accomplishments until he gets involved in more or less amusing consequences. Horse racing and a poker game add somewhat to entertaining value.
For A: Mediocre *For Y:* Perhaps *For C:* Doubtful

Night Court (Walter Huston, Phillips Holmes) (MGM) Elaborate and highly sensational picturization of crooked, immoral, unscrupulous judge, and methods of tricky court procedures. Finely played by Huston and an able cast. Opinions will differ as to effect on the public mind.
For A: Well to see it *For Y:* Unwholesome *For C:* No

Night World (Lew Ayres, Mae Clarke) (Universal) Hero's mother killed his father for infidelity and hero becomes sodden drinker. Night club life at its worst—promiscuous love-making, booze, knock-outs to jaw, five gang killings. Marriage mentioned once for comic effect and to insure moral ending.
For A: Trash *For Y:* Pernicious *For C:* No

Partners (Tom Keene) (RKO-Pathe) Lively and fairly wholesome Western about the search for murder of an old peddler. Suspicion points to hero, but peddler's little grandson solves the problem. A bit above average of its kind.
For A: Hardly *For Y:* Probably good *For C:* Probably good

Probation (John Darrow, Sally Blane) (Chesterfield) Rather absurd mixture of social problem play with juvenile court activities, and naive love story of poor boy and rich girl. Some charming bits but much is silly and in bad taste.
For A: Mediocre *For Y:* Doubtful *For C:* No

Racing Youth (June Clyde) (Universal) Another auto-race picture with violet accidents for high spots. Heroine inherits auto factory, her maid mistaken for her—hence the comedy and discomfiture of the villain. Quite ordinary but probably harmless.
For A: Mediocre *For Y:* Perhaps *For C:* Perhaps

Radio Patrol (Robert Armstrong, Lila Lee) (Universal) Propaganda for high duty of police force toward community welfare, but it is heavily cluttered up with crude romance, brutal murder, and hero turning grafter. Chief merit an engaging role by Russell Hopton as pal of hard-boiled hero.
For A: Perhaps *For Y:* Doubtful *For C:* No

Rich Are Always With Us, The (Ruth Chatterton) (First National) Silly title for rather good story, beautifully acted by leads, with star's mannerisms much less marked. Smooth, highly sophisticated dialog that avoids offensive sexiness, playing up strongly the instability of marriage. Skillfully made picture.
For A: ***Interesting*** *For Y:* Decidedly not *For C:* No

Roadhouse Murder, The (Eric Linden, Dorothy Jordan) (Radio) Unobjectionable murder-mystery-thriller full of hokum and stock devices, undistinguished in acting and direction, but with fairly original central idea. Lively, carelessly made story with burlesque touches, that does not worry about being convincing.
For A: Hardly *For Y:* Fair *For C:* No

Society Girl (James Dunn, Peggy Shannon) (Fox) Rather human and above average prize-fight picture with less fighting than usual. Hero, in love with society girl, loses his buddy manager, the girl, and championship fight, but in the end wins both back. Quite unobjectionable.
For A: Fair of kind *For Y:* Fair *For C:* Perhaps

State's Attorney (John Barrymore) (Radio) Disappointing hash made from previous legal-hero-films. Political aspirations complicated by illicit love, hard-drinking hero performing prodigies now for, now against crooks, and with Barrymore over-acting throughout. Waste of time and talent.
For A: Disappointing *For Y:* No *For C:* No

Strange Case of Clara Deane (Wynne Gibson) (Paramount) Heroine, devoted to incurably crooked husband, even to the point of taking long jail turn with him, and thus losing her own daughter forever, is beautifully played by Wynne Gibson. A depressing but appealing story.
For A: ***Interesting*** *For Y:* Fairly good *For C:* No

Struggle, The (Hal Skelly) (U.A.) Supposedly propaganda against prohibition by the once great director, D. W. Griffith. Merely a depressing hash of melodramatic hokum, centering around a husband returning to drink, degenerating into a bum and would-be murderer of his own daughter. Futile and worthless.
For A: Mediocre *For Y:* No *For C:* No

Trial of Vivienne Ware, The (Joan Bennett) (Fox) The sensational newspaper and radio thriller, now screened for any possible further profits. Hectic murder-trial-mystery trying every device, old or new, to get a thrill. Much hokum, crude and noisy humor, but not sexy.
For A: Crude *For Y:* Thrilling *For C:* No

While Paris Sleeps (Victor McLaglen) (Fox) Long-lost father, supposed dead as war-hero, escapes prison to find daughter imperilled by Paris underworld. Saves her at cost of life, without revealing identity. Some human bits, but buried under hectic action. Acting very ordinary.
For A: Mediocre *For Y:* Worthless *For C:* No

Woman in Room 13, The (Elissa Landi) (Fox) Smoothly played divorce-and-trial story. Heroine, married to contemptible husband, finally leaves him for hero. Becomes innocently involved with philandering villain, but proper ending is achieved. Some excellent acting in rather convincing story.
For A: Fairly good *For Y:* Perhaps *For C:* No

Westward Passage (Ann Harding) (RKO-Pathe) Light, more or less unconvincing, but rather entertaining divorce-problem story, charmingly played by Ann Harding, with able support. Devoted couple separate after constant quarrels—she marries old friend—but gets second divorce and remarries first love. Inoffensive.
For A: Fairly good *For Y:* Doubtful *For C:* No

When a Feller Needs a Friend (Jackie Cooper Chic Sale) (MGM) Wholesome, appealing blending of comedy and pathos with Jackie Cooper notable as little lame boy coddled by his parents into an inferiority complex which wise training by old Uncle Jonas helps him overcome. Healthy theme.
For A: Good *For Y:* **Very good** *For C:* **Good but sad**

THE film summaries and evaluations appearing on this page are those of the National Film Estimate Service of *The Educational Screen.* They cover all films—good, bad, and indifferent—in as much as it is as valuable to know what not to see as it is to know the good films. The judgments concerning films are not those of an individual but of a committee of qualified men and women, in no way connected with the motion picture industry.

The estimate of each film is given for three groups:

A—Intelligent Adults
Y—Youth (15-20 years)
C—Children (under 15 years)

Bold face italic type indicate the special recommendation of the National Film Estimate Service.

Students of the modern motion picture are aware that in some cases the title of a picture or the display posters in the front of a local theater advertising it are seemingly quite objectionable, while the content and effect of the film itself are desirable and wholesome. For this reason, these film estimates, which describe the content only, will sometimes be at variance with the title or the local advertising. Readers of these estimates will need to keep these facts in mind.

The Use of Radio in Education

(Continued from page 22)

into what will constitute at times a nation-wide or even a world-wide hookup. But the best development will not come from above. Culture grows up out of the soil and the experience gained in the community and in the state will furnish the foundations upon which large enterprises can have their best growth. In the school of the future every child will probably be taught not only to listen but to take part in the broadcasting.

Third, the schools must have their own full-time channels, both day and evening. This principle does not mean that commercial channels may not occasionally be used, but it does mean that education by radio in its best sense cannot really begin until the schools have their own facilities. There is an inherent difference in character between educational broadcasting and commercial broadcasting. Commercial broadcasting seeks to reach large numbers. It is constantly searching for the lowest common denominator. Commercial programs in the United States, in spite of occasional bright spots, have grown worse and worse, more and more willing to violate standards of common decency, honesty, and good taste. The air is filled with statements and sales talks which under the pure food laws could not be printed on the labels of packages. Under these conditions scientific material is sure to be shut off the air when in conflict with the interests of advertising clients.

On the other hand the purpose of educational broadcasting is to reach people who want to learn and its best development will come by having specific programs for smaller groups interested in learning specific things.

Just now this question of free and independent channels for educational broadcasting is clouded by a terrific drive on the part of the power-trust-public-utilities interests to control the sources of free speech in America. Having secured from the Federal Radio Commission the best radio channels, the great monopoly chains have been using these channels to further entrench their position. The writer has previously referred to this practice as the "gift and favor form of bribery."

Fourth, the actual management of educational broadcasting will require special staffs carefully trained for that work. Radio broadcasting cannot be done effectively as a sideline. It is a full-time, highly technical occupation. It requires sustained struggle for quality. Educational broadcasting is vastly more difficult than commercial broadcasting. It is of course natural that the first training should have been in the field of radio engineering, but far more important from the educational point of view is the management of the program and the broadcasting itself. The people who do this work should be broadly trained in education, sociology, economics, psychology, and the history of civilization.

The steps in the development of education by radio will be as follows: (1) to secure by federal legislation the rights of the states to independent radio channels for education; (2) to secure from state legislatures sufficient appropriations to enable the states to build, equip, and manage the finest type of broadcasting stations; (3) to provide, at leading points in the state, broadcasting studios so that the best educational resources can be made available to all schools, homes, and churches; (4) the development of a staff of professional radio announcers, research workers, and master teachers who will be responsible for the quality of broadcasts; (5) the development of a system by which the work of the state's radio station or stations will be closely coordinated with the work of the classroom in all types of schools.

It will be seen that educational broadcasting is fundamentally different from commercial broadcasting in that it is directed to specific groups who already wish to learn specific things, whereas commercial broadcasting attempts to reach a wide general audience by a flashy appeal to superficial interests which the jazz artists like to describe as "showmanship."

There are bright spots in the outlook. A number of states do have stations of their own. Others are mobilizing their forces to secure their rights on the air and are mapping out programs looking forward to the day when one of the most important educational institutions in the state will be its radio broadcasting station.

The Ideal City

(Continued from page 25)

The next week the real work began. The procedure as told by the leader follows:

"Our classroom looked like a carpenter shop and the noise from hammers and saws sounded like one, too. The church with its stained glass windows was the first building completed. A building called Unity House after the one attached to the church where we were meeting was built for a home for the minister, club rooms, halls, and gymnasium. The hotel which was understood to be for all races was called the International House.

"At the close of each class period during the construction of our city the council met to discuss the good and bad points in the work being done. It was surprising and certainly gratifying to know what keen observers they were.

"After five weeks of discussion, planning, and working together, I found the boys were more cooperative, more friendly towards other races, more thoughtful of the rights of others, had a higher regard for the church, and a more reverent attitude toward God. And many of them carried these gains over into their public schools, Sunday schools, and weekday schools of religion."

Some of the many interesting points in the procedure were:

1. The real life-centered approach.
2. The perfectly easy and vital way in which such items as prohibition, race prejudice, cooperative planning, sharing, and religion were discussed.
3. The one idea for the school and yet the way in which each one, boy or girl, young or old, had his or her part.
4. The guidance of the leaders and yet the freedom and initiative of the pupils.
5. The originality of the plan. No book was actually used, though the genesis of the "ideal city" came from Bonser's book on *The Golden Rule City*.

It is all the more significant when it is considered that this was a Negro school, with Negro leaders throughout, and held in a neglected center of a great city. These leaders attended the Central Training Conferences, and then went back to go even beyond the ideas of their teachers and leaders to work out a most vital and worth-while project.

What's Happening in Religious Education

ON July 12 and 13 there will be held, in Sunbury, Pennsylvania, the annual meeting of presidents and secretaries of county councils of the state. This is to be a two-day gathering for evaluation of work now being done and for making plans for extension of work in the state. Some of the themes to be considered are: "Federations of Organized Adult Bible Classes"; "Weekday Religious Instruction and the Association's Relation Thereto"; "Church Vacation School Institutes or Coaching Conferences under County Association Auspices"; "Adequate Advertising for County Conventions and Other Public Meetings"; "Producing a Profitable Program for a County Convention"; "Financing the County Association"; "Increasing Enrolment in the Sunday School"; "Making the County Executive Committee Meeting a Real Asset"; "Special Campaigns"; "District Organization and Program"; "County Organization and the Enlistment of Denominational Help and Cooperation"; and "The Unified Staff's Natural Working."

THE University of Virginia at its annual Institute of Public Affairs is providing this year, July 11-16, for conferences of leaders in religious education. Provision has been made for assisting leadership training instructors, county council workers, and weekday church school teachers. The conferences are under the direction of the Virginia Council of Religious Education and are staffed by denominational and International Council leaders, although the Institute of Public Affairs is financing the enterprise. This is a fine illustration of resources made available to cooperating forces.

A PASTORS' School of Religious Education for pastors in Ohio was held at Central Theological Seminary, Dayton, May 30-June 3. This school is one of the cooperative projects of the Ohio Council of Religious Education and was planned entirely by the Educational Committee which includes the denominational field workers and the state council staff. The principal leaders in the school were Erwin L. Shaver and Norman E. Richardson. The leaders of the Reformed Church in the U. S. merged an annual pastors' school for their own pastors with this cooperative enterprise.

ON Sunday afternoon, May 22, the Minnesota Council of Religious Education broadcasted a program over station KSTP, of St. Paul and Minneapolis. A number of district Sunday school conventions and rallies were held on this date and used the broadcast as a part of the program. Many churches held special services at that time to which people of the community were invited. The address was given by Dr. John C. Acheson, president of the Council and president of Macalester College, St. Paul, on the subject, "Investments in Character Building."

HONORABLE W. B. GLYNN, former president of the Vermont Council of Religious Education, died at his home in Bellows Falls, Vermont, on May 17. Mr. Glynn was a representative in the Vermont Legislature 1926-27; president of the National Bank of Bellows Falls since 1925; and past president of the Vermont Baptist State Convention.

MR. MYRON C. SETTLE, General Secretary of the Kansas Council of Religious Education, reports a number of interesting features which have helped to popularize Christian education through the state. The Council's Educational Committee has recently authorized the following items for state-wide promotion: a junior Bible story-telling tournament; a state-wide religious drama tournament; a go-to-Sunday-school campaign, in line with the 1933-34 "Increase" emphasis; and the organization of a Kansas Christian Workers' Association.

MR. Z. B. EDWORTHY, Director of Leadership Training of the West Virginia Council of Christian Education, has recently conducted an interesting training class for vacation church school workers in Mason County, West Virginia. Pastors and county officers not only enrolled in the class on Administration of Vacation Church Schools but also enlisted many workers from their rural churches including all who were to have leadership responsibility in the cooperative vacation school to be conducted the following week. The work of the class included the making of specific plans for the vacation school. On the last day of the class, Friday, the children who were to attend the school which opened on the following Monday were called together for the forenoon at which time they were enrolled and organized into working groups. The proposed schedule was tried out and later in the day, after the children had been dismissed, the leaders met to revise plans and schedules, make additional plans in light of the morning's experience, and to consult with leaders concerning problems which had already presented themselves. The advance session under the guidance of the class instructor not only aided the leaders but also served as a stimulus to boys and girls who worked eagerly to secure additional enrolments for the opening day of the school.

THREE Leadership Conferences were held recently in different sections of Minnesota—Mankato, Crookston, and Hibbing—under the auspices of the Minnesota State Council. The leaders were: Miss L. Florence Allen, Director of Religious Education of the Minnesota Baptist Convention; Rev. W. J. Bell, Director of Christian Education for the Presbyterian Synod of Minnesota; Dr. D. W. Staffeld, Educational Secretary of the Minneapolis Church Federation; Rev. C. A. Armstrong, General Secretary of the North Dakota Council; and H. L. Stright, General Secretary of the Minnesota Council.

MR. T. A. TRIPP, after serving for two years as Superintendent of Leadership Training and Young People's Work and one year as Acting General Secretary of the Illinois Council of Religious Education, was recently elected General Secretary of the Illinois Council. Work of the Council is going forward successfully under the leadership of the cooperative staff, consisting of six denominational field workers, Mr. Tripp, and Harry C. Munro of the International Council staff.

MR. R. STANLEY KENDIG, for several years associated with Dr. Wellburn and Mr. Bonsall in the Pennsylvania State Sabbath School Association, has been made Director of Leadership Training for the Association.

DR. FREDERICK C. EISELEN, who for the past eight years has been President of Garrett Biblical Institute at Evanston, Illinois, was recently elected by the General Conference of the Methodist Episcopal Church to succeed Dr. W. S. Bovard as Secretary of the Board of Education, with headquarters at 740 Rush Street, Chicago. The Board operates in two main divisions: Educational Institutions, including colleges and universities; and Religious Education in the Local Church, including Sunday schools and the Epworth League.

Dr. Eiselen is especially well fitted for this position. For many years he has been an active member of the Board of Education of his church and of its curriculum committee. He has also been a valuable member of the International Council and of the Educational Commission. He is thoroughly familiar with present-day trends in Christian education.

Dr. Bovard was not a candidate for re-election by the General Conference, having decided to retire from the strenuous duties of this position. He plans to make his future home in Southern California. He has rendered a long and valuable service and his host of friends wish for him many happy and restful years.

THE Vermont Council of Religious Education sponsors a Vermont County Convention tour each year during the first two weeks in May. This year the tour took the form of a "Thinking-through Conference." Fifteen conventions were held in fifteen days. They were well attended and the programs were well received. The following three observations were made by those who followed the entire series of conferences: first, every county reported a marked increase in church school enrolments; second, every county showed an unusual interest on the part of its youth—those of high school age; and third, a real interest in leadership training was voiced in every convention.

THE sixty-fifth anniversary convention of the Northern California Council was held at Oakland, April 14-15. The theme, "The Home and Christian Education," proved highly profitable. Among the leaders in the convention were Dr. C. E. Rugh, of the University of California; Dr. H. F. Swartz, of the Pacific School of Religion; and Dr. Lynn T. White, of the Presbyterian Seminary, San Anselmo. Over 300 young people were deeply interested in the youth session which considered: "Courtship and Marriage," "Education for Parenthood," and "The Modern Christian Family."

THE Minnesota Council is offering to its county councils an exhibit for display at county fairs. The exhibit contains material concerning the program of the state council—maps, graphs, programs, and pictures showing Council activities.

THE New Hampshire Council of Religious Education has recently concluded a series of ten county conventions on the theme, "Every Church Training Every Leader." A special feature of each convention was a young people's banquet which attracted large numbers of teen-age youth. At five of these conferences Mr. William G. Fisher, of Ridgewood, New Jersey, presented the International Camps and Leadership School at Winnipesaukee.

THE Virginia Council of Religious Education held in May a series of ten one-day regional conventions instead of a state convention for this year. Dr. Henry Edward Tralle was the leading speaker. Afternoons were devoted to denominational conferences under the leadership of board representatives. These conferences reached a large number of the church school workers with an educational and inspirational message.

MISS IONE V. SIKES has recently been made Superintendent of Children's Division Work, ad interim, for the Pennsylvania State Sabbath School Association. Although for some time she has served as Associate Young People's Division Superintendent, her previous experience in elementary public school work qualifies her to fill the Association's emergency need in this field.

REV. ALFRED D. HEININGER, Minister of Religious Education in the First Church of Christ, New Britain, Connecticut, has resigned his work to take effect July 1. He has accepted a call to the pastorate of the Valley Community Church at El Paso, Texas. Mr. Heininger has been an efficient member of the Educational Committee of the Connecticut Council of Religious Education and his services will be greatly missed.

FOUR HUNDRED AND TEN young people registered at the Fifth Annual State Young People's Conference held at St. Cloud, Minnesota, April 14-16. Every section of the state was represented and the conference was the largest and most successful ever held under the state council auspices. Scholarships to the International Camps at Lake Geneva were awarded to the president and first vice president elected at the conference.

THE Porto Rico Child Feeding Committee is making every effort to supply food for the more than 200,000 hungry children of Porto Rico. Forty-two thousand of the very neediest were given a daily meal during last year. There is a great need for funds to carry on this work. Ten dollars gives a child a nourishing meal each school day for an entire year. Twenty-five dollars buys five hundred meals. A recent message from the Governor of Porto Rico states, "Eight hundred emergency feeding stations now in operation with their volunteer workers stand ready to continue this relief. We earnestly hope that Americans in the states will remember that Porto Rico is part of our nation and despite their pressing local needs will share something with the sick and hungry children of our island." Communications concerning this work should be addressed to the Porto Rico Child Feeding Committee, 450 Seventh Avenue, New York.

THROUGH the courtesy of the Board of Christian Education of the Presbyterian Church, U. S. A., Dr. Walter A. Squires, Director of Vacation and Weekday Work for that Board, is to assume the same responsibility for the Pennsylvania State Sabbath School Association without salary expense to the Association.

THE publications of the White House Conference on Child Health and Protection, when complete, will represent the most comprehensive library of childhood which has yet been assembled. More than half of the forty volumes are now off the press. The reports in the volumes now available are serving as guides for workers in many specialized fields of child welfare. The volume entitled, *White House Conference, 1930*, tells the entire story of the Conference briefly and in a very readable fashion, and is finding its way into private homes as well as into the reference libraries of leaders of civic and social groups. The book may be obtained through the Conference office, Interior Building, Washington, D. C.

THE Brotherhood of St. Andrew, an organization of young men of the Episcopal Church, will hold a Pacific Coast conference at the University of Washington, Seattle, July 10-12. Several hundred young churchmen from various sections of the United States, but representative particularly of the Pacific Coast states, will gather for a consideration of some of today's great problems of human relations. Believing that fellowship is the great need of the world, more than one hundred delegates will leave the closing session of the convention to embark on a goodwill pilgrimage to Japan to visit the Nippon Seikokwai, the Episcopal Church of Japan.

MR. WILLIAM D. MURRAY, of Plainfield, New Jersey, has recently completed sixty-five years of continuous service in one Sunday school. He began his Sunday school career at the age of five in New York and, after being a member of two schools in New York, moved to Plainfield and became a member of the Crescent Avenue Presbyterian Sunday school in 1867. He has been a scholar, teacher, superintendent, and for the past thirty-five years, leader of the primary department. Mr. Murray retains very clear memories of the development of the work during these years, with its changes in schedule, type of program, and method of work. To his years of service in the Sunday school he joyfully attributes many of the deepest and richest experiences of his religious life. Mr. Murray states that the Sunday school has been to him like "a great rock in a weary land" and a steadying influence in his life.

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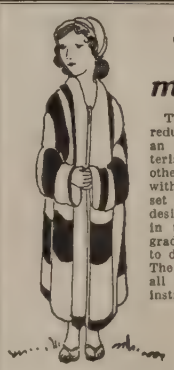

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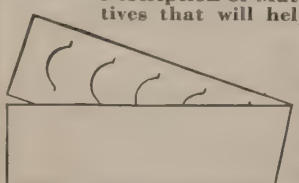

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THE astonishing progress in industry during the past one hundred years, brought about through man's ingenuity and development of scientific methods, will be dramatized in a series of silent and talking motion pictures being produced by national industries in connection with A Century of Progress International Exposition to be held in Chicago in 1933. The pictures will include not only Exposition buildings, but life in old Fort Dearborn, Chicago's early fortress, and episodes portraying the progress and achievement in numerous industries. The first film in the series will be ready for distribution in the early summer and may be secured by schools, churches, clubs, and other responsible organizations without cost by addressing the Atlas Educational Film Co., Oak Park, Illinois. Silent and sound editions in both 16mm and 35mm sizes will be available.

THE Congregational Church, Pittsford, Michigan, recently conducted a contest which had, in addition to the usual features of attendance at Sunday school and church, a third phase which proved to be of unusual interest, namely, an examination based upon a New Testament knowledge test. Questions for the test were selected from a list prepared by M. T. Whitley of Columbia University and supplied to teachers in advance. It is reported that social hours as well as class periods were used in studying the New Testament. On the last Sunday of the contest, 107 individuals took the examination and the percentage of correct answers was 91.26.

FISK UNIVERSITY recently departed from its time honored custom of granting no honorary degrees when it conferred upon Roland Hayes, the celebrated Negro tenor, the honorary degree of Doctor of Music. The chairman of the Board of Trustees spoke of the delight of the Board in conferring its first degree on one who has added so much to the happiness of people.

AT THE 116th annual meeting of the American Bible Society, held on May 12 in New York City, it was reported that 9,745,356 volumes of the Scriptures had been issued by the Society during 1931. These circulation figures for 1931 bring the total for the 116 years of the Society's service to 237,979,404 volumes.

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PROFESSOR ERASMO BRAGA, of Union Theological Seminary, Rio de Janeiro, died on May 11, 1932. He was an adviser to the Brazilian Government on education, author of a series of readers used as official texts in the state schools there, secretary of the Rotary Club of Rio de Janeiro, a member of the Brazilian League for Mental Hygiene, the Brazilian Geographical and Historical Society, and chancellor of the Federation of Evangelical Schools of Brazil.

Prof. Braga was one of the outstanding leaders of the evangelical forces of all Latin America. He was chairman of the Publicity Committee of the Eleventh World's Sunday School Convention and did much valuable work in preparation for this meeting.

In recent years he had traveled widely, representing various Brazilian cultural, educational, and ecclesiastical organizations in international conferences in the United States, in Europe, and in the Near East. He had just finished a survey of religious and educational conditions in Brazil, now being published.

ACCORDING to the *Christian Herald's* annual report of church statistics, church membership is on the increase. There has been a steady growth in church membership since 1800, the earliest year for which figures are available. The total gain in church membership for the past year, counting only those thirteen years or more of age, was 433,656. The Baptist leads all other denominations with a total increase for the year of 139,526. Gains in other leading denominations were: Lutheran, 49,126; Methodist, 46,225; Presbyterian, 16,676; and Protestant Episcopal, 6,931. The only denominations of a million or more members to show a loss were the Congregational Christian, 736, and the Disciples of Christ, 4,477.

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NEW BOOKS

The Editors of the JOURNAL *endeavor to review all books received which are definitely in the field of the philosophy or method of Christian education. Other books which are thought to be of outstanding value to church school leaders are also reviewed, as space permits. Because of lack of space it is possible only to list many books, but the fact that a book is listed without review does not necessarily imply lack of value in the field in which it deals.*

Administering the Senior Department of the Church School. By Harold I. Donnelly. Philadelphia, The Westminster Press, 1931. 195 p. Price $1.00.

Church school leaders—teachers, advisers, administrators—who work with youth of high school age will find this book challenging and helpful. Every church school superintendent and general administrator of the educational program of a church will see from reading this how the program (speaking broadly) of the senior department fits into the entire educational program of the church.

The purpose of the book as expressed in the author's words is to raise "the most important questions which face administrators in the senior department of the church school" . . . and it "attempts to present these questions with some background for discussion and with suggested readings which will help in the finding of answers."

So significant are the chapter headings that it is felt worth while to list them: The Place of the Senior Department in the Church School; Materials Essential in a Complete Program for Seniors; Organizing the Class and Other Groups; Organizing the Senior Department of the Church School; Principles of Organization; Problems in Building a Complete Program; The Administration of the Complete Program; Problems of Supervision; Problems of Relationship; Problems of Equipment; The Problem of Life Work Guidance; Training Leaders for Christ.

The point of view expressed in this book is in harmony with present-day principles of religious education. The book is approved as a text for unit 63 of the Standard Leadership Curriculum, Senior Department Administration.

—L. C. K.

The Healing of Souls. By McIlyar Hamilton Lichliter. New York, The Abingdon Press, 1931. 175 p. Price $1.50.

There is a great wealth of material in the field of psycho-analysis and therapeutic treatment. In the realm of higher education, there are many books that deal with the field of personal counseling as a means in the resolving of tensions. In fact, there is a growing emphasis in our country known as mental health which is gaining momentum as a method of constructive education.

This book is one of the first of its kind in the religious field. The author writes from the viewpoint of a pastor. Within the pages of the volume there is an alluring and almost thrilling account of this pastor's successful experience in dealing with behavior situations of the members of his congregation. In fact, the title is a very true description of the message which the author tries to present.

At many points throughout his description, the author rises above methods of abnormal psychology and psychotherapy to high levels of spiritual insight and motivation. At no point does the reader get the idea that this is the only method of approach for the pastor. It is presented clearly as one of his methods. The reader seldom gets a book that is more living and closer in touch with the actual needs of hungry souls than is this one.

Such chapters as "The Troubles of Normal Folk," "Three Gates to Psychic Health," "Tension and Achievement," and "Our Feud with Death" are typical of the vital areas which the author so practically and adequately explores. This is by no means the book of a technician. It is truly the work of one who is actually at the task of bringing release to the captive and health and happiness to the unadjusted.

—R. A. B.

The New Religious Education. By Leon C. Palmer. Milwaukee, Wis., Morehouse Publishing Co., 1932. 130 p. Price $1.50.

As indicated in the Foreword of this book by John W. Suter, Jr., the author has undertaken to interpret, survey, and measure the generally accepted findings of modern religious education and map the trend of the times. The eleven chapters in the book deal with such topics as: The Modern Conception of Education; Modern Religious Education; Objectives in Religious Education; Building the Curriculum; and The Use of Biblical Material in the Curriculum. For the person who wishes to get, in comparatively brief form, an interpretation of present trends, this book will be found helpful, although emphasis should be placed on the fact that its value lies in its clear interpretation rather than in its evaluation of a great modern movement.

Professional workers in religious education will recognize the sources of much that is contained in the book. It seems somewhat unfortunate that the author was not more specific in giving credit for the material which he interprets.

—F. L. K.

New Tendencies in Teaching Religion. By Harold J. Sheridan. New York, The Abingdon Press, 1932. 112 p. Price $1.25.

In eight short chapters the professor of religious education of Ohio Wesleyan University briefly describes, and to some extent evaluates, some of the present tendencies in teaching religion. The eight chapters are: The Emergence of New Methods; The Life-Situation Approach to Teaching; The Place of Activity in Learning; The Emphasis on Interest and Attitude; The Demand for Creative Education; Some Problems of Group Education; Systematic and Opportunistic Teaching; Some Implications of the New Methods. At the end of each chapter, under the heading "Types of Problems Involved," are given several suggested problems or situations for further consideration.

While it is felt that the new tendencies which the author expounds would be made clearer if more practical illustrations were used, it appears that this book will be valuable to the general reader. The author has an understanding of the present-day movement of religious education and sets it forth in a comparatively simple way. The problems at the end of the chapters are particularly good.

—F. L. K.

Presbyterian Parochial Schools, 1846-1870. By Lewis Joseph Sherrill. New Haven, Yale University Press, 1932. 261 p. Price $3.00.

This is Volume IV in the Yale Studies in Religious Education. It deals with the Presbyterian parochial school movement as an attempted answer to the historic problem of how the religious education of children may best be carried on. How, during the years from 1846 to 1870, Presbyterian churches experimented with plans that they "might control their own system of schools in which all education should be religious" is told in vivid and interesting fashion.

The reader may sense the acuteness of the problem as it arose, learn of the ways in which the proposed solution of parochial schools was accepted and examined, and then follow the successes and failures of the movement in general and of individual schools. A pre-view of the rise and decline of the schools is given in a brief chapter which is followed by a critical analysis of detailed problems, including the location and life-span of the schools, their relation to church and state, problems of administration, supervision, and curriculum. Then comes a closer view of the movement as revealed in a successful and an unsuccessful school, and an appraisal of the movement as a whole, its contributions and failure. The closing chapter deals with the old problem as we face it today and suggests new possibilities in cooperative efforts in finding the right solution.

—O. M.

An Emerging Christian Faith. By Justin Wroe Nixon. New York, Harper & Brothers, 1930. 326 p. Price $2.50.

This book is an attempt to answer the four fundamental questions which this modern minister has received from others and also from within his own soul. They are: "Why are we so confused in our religious thinking when our fathers were so sure?" "Why worry about any religious belief at all?" "What shall I believe—what might be the positive content of a modern Christian faith?" "Can a positive and worthy faith survive in our mechanized civilization?"

The answers are thoughtful and thought-provoking and provide a working knowledge of a faith that is both progressive and positive.

—P. R. H.

Gandhi At Work. Edited by Charles F. Andrews. New York, The Macmillan Company, 1931. 407 p. Price $2.50.

This book is the third volume of a series edited by Charles F. Andrews in which he states, "I have tried to fulfill the promise which I gave in *Mahatma Gandhi: His Own Story*, by relating in his own words the epic struggle in the Transvaal to set right the wrongs which had been done to the Indian Community." It was there, in South Africa, that Gandhi conceived and first proved the practical value of his method of Satyagraha or Truth Force. The treatment includes many discussions of the personal habits of Mahatma Gandhi and of his methods of work with people. The chapters are filled with accounts of Gandhi at work testing again and again his weapon of passive resistance.

What He Lived By. Classroom Prayers of Edward Increase Bosworth. Compiled by Gertrude Roberts Rugh. New York, Association Press, 1931. Price $1.50.

The Students Speak Out! New York, New Republic, Inc., 1929. 269 p. Price $1.00.

Twenty-two essays by twenty-two students from twenty-two colleges give an interesting cross section of student opinion. The articles printed were selected from those submitted in a contest conducted by *The New Republic* on the theme "College as It Might Be." They provide a genuine insight into the viewpoints of the more able students.

There is, of course, no general agreement in point of view, but the general tendencies move in the direction of smaller classes; less administrative machinery; more consecutive study in certain fields, and less hopping around at one time over many fields (The student, says one, "is just at the point of an awakened interest in Kant—just at the point where comprehension begins—when the clock strikes and he is reminded that tomorrow's Calculus is undone. He turns to Calculus, then to the history of the third dynasty, then to Amy Lowell. By the time he has finished, he has forgotten all about Kant—except that he has read the assignment—and goes out for a malted. So doth the college murder that quickened desire which is wisdom yet unborn."); an abolishing, or at least a restricting of fraternities; much within-the-college athletics and little or no intercollegiate competition and ballyhoo; fewer tests and sectional examinations; and so on.

The effect of modern college religious activities on the minds of students is perhaps clearly indicated by the insignificant and almost negligible place given in these essays to the place of religion in the college as these students think it might be. Therein lies the prime significance of this book to the leadership of the church.

—P. R. H.

The Approach to Religious Education. By Basil A. Yeaxlee. New York, The Macmillan Company, 1932. 143 p. Price $1.50.

American workers in religious education should be interested in what is being said and done by leaders in other countries. In this book the author has included some addresses on religious education which he gave in 1930-1931 to day school and Sunday school teachers in the University of Birmingham, England. Dr. Yeaxlee is principal of Westhill Training College, England.

The point of view set forth in this book that the approach of religious education must include a recognition of all factors involved in personality is not new to persons who have kept themselves abreast of the developments of the past ten or fifteen years. The illustrations used, and the manner of presenting the point of view in this book, will make it appear at first that the author is saying something quite different from anything which has been said before, but, whether new or old, what he says is important. The six chapters of the book are entitled—Life and Growth: The Biological Approach; Body, Mind, and Spirit: The Psychological Approach; The World of Science and the World of the Soul: The Philosophical Approach; God the Supreme Educator: The Biblical Approach; The Heart of Christian Teaching: The Theological Approach; The Vocation and Training of the Teacher: The Personal Approach.

—F. L. K.

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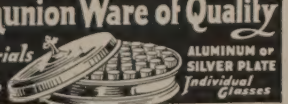

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